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*Charles the First, 1625-1626.* Edited by John Bruce, Esq. (Longman & Co.)

We ask the reader's leave to address a few words to Sir John Romilly!

Your work, Sir John, goes bravely on. We record it with pride and joy. As a people we English are said to be very bad at a beginning: we cannot get at Waterloo without a Walcheren, or at Sebastopol except through a Scutari! Here, however, is no disaster. A year has scarcely gone since we offered our congratulations on the first results of this patriotic and intelligent enterprise, and here are two more goodly volumes! Now this is right. Our generation has sown: it is only fair that it should reap. We pay: it is just we should enjoy. To proceed more slowly would be to yield advantages to our grandchildren which our grandchildren, when their day arrives, may possibly not appreciate. We possess as a nation extraordinary historical treasures—almost wholly unprinted—and until lately almost wholly inaccessible. You saw this wrong and you have boldly begun to rectify it. What you have done well you have also done promptly. For this you have deserved and have received the warm acknowledgments of literature.

So far, good—very good. But something remains behind, and it is in behalf of the good things yet *undone* that we ask your consideration—and the consideration of those government authorities who may have to arm you with the necessary means and powers. Among the mass of priceless documents in the State Paper Office are many collections, the present condition of which is truly lamentable. We refer to such collections as the French, Italian, Barbary, Virginia, New England, and many more. Not one of these is calendared throughout. They are gems hid in mines. They are pictures in dark rooms. No one ever looks into them, except for a particular end; or only to retire from them impatient, dirty, and disgusted. Hume's story is told of more than one writer since his day. Scarcely any of the papers are bound: some of them are even unsorted. None of them are accessible in any proper sense to the historian. Yet these papers are of supreme importance. The French collection, to wit, contains the official and confidential correspondence of Henri the Great with Elizabeth and James, and with his envoys at the English Court,—papers never seen by any biographer of Henri or any historian of France. The Spanish papers contain the official despatches and reports of secret agents—royal autographs, and the originals of papers which are before the world in abominable transcripts. The Colonial papers are of first-rate interest for the genealogy and history of America, yet they are wholly unknown to Bancroft and the English and American writers on colonization. And so throughout. Now, why should these treasures be locked up from reader and writer? Here are precious seeds of truth choked among stones. Here are shining lights hidden under bushels. Suppose the crown jewels thrown into a coal-cellar—suppose the Raphael Cartoons rolled up a chimney,—and our loss would be great, no doubt, yet bearable—for the regalia and the cartoons are only material beauties. In the State Paper Office we bury *truth*. When the Calendaring was first begun we can comprehend a certain

caution. But the work has now passed beyond the range of doubts. Experiment has become success. What, then, prevents an immediate attack on these Foreign and Colonial collections, such as you have so victoriously led against the Domestic? You have carried your Delhi, why not advance on Lucknow? You will answer that you cannot move without the consent of Lords Stanley and Malmesbury. We know it. As chiefs of the Colonial and Foreign Departments, they inherit an old and ridiculous right of troubling scholars and historians, of poking into their note-books and censuring their extracts. But this nuisance should be abated at once. No reasonable man ever will object to ministers guarding State secrets. Such is their duty. But what are State secrets?—and against whom should they be defended? Well, we think the colour of Elizabeth's hair is not now a dangerous secret, and we fancy a writer engaged on a history of the plantation of Virginia a man who might be safely trusted with State Papers. That these are considered revolutionary opinions in Downing Street, you, Sir John, are probably aware. If a gentleman, wishing to tell the story of the Spanish Armada, or trace the early enterprises of the English in America, should present himself at the Foreign Office or the Colonial Office, and say that his purpose is to seek for truth among the records of the State and give his discoveries to the public, the probabilities are in favour of his being treated, perhaps politely as to manner, but in substance and effect either as a madman or as a beggar,—as one seeking some mean personal benefit for himself, not as a man offering noble voluntary service, from which the humblest can take no hurt and the loftiest may derive advantage. He will be questioned and detained, his request referred from department to department, and even when the permission to discover truth for the world has been granted, it will be with a hundred vexatious trammels. He may not jot down the number of Howard's guns, or note the shape of Bess's eyes, or take the name of Raleigh's ship without another application at the Foreign Office, more letters to departments, fresh references to the State Papers; and at any stage of his inquiry the ignorance and petulance of a clerk may cut short the progress of his discoveries. Here then, Sir John, is a case for reform. We cannot believe that either Lord Stanley or Lord Malmesbury will desire to keep up the old farce of considering Wolsey and Raleigh as political characters and Elizabeth's correspondence as a mass of dangerous State secrets. New brooms sweep clean, new ministers own liberal minds. Now, therefore, is the time to get the historical papers fairly placed under historical control, with a view to their being in the first instance calendared, and in the second made as easily accessible as are the Domestic Series. Do this, and the literary public will have cause to thank you and the noble lords who will help you to effect the change.

To return to the Calendars. The two volumes now on our table—one by Mrs. Green and one by Mr. Bruce—index fewer papers, perhaps, of personal interest than the one volume noticed last year. No very rare poetical autographs adorn these volumes. Shakspeare's name nowhere occurs, nor Ben Jonson's, nor Samuel Daniel's. But we have Bacon mentioned very often—indeed a hundred times—in connexion with all sorts of events and persons. We have a very large accession to our knowledge of Raleigh. We gain much insight into the story of Overbury. We find also a John Milton, saltpetre-man for York—but who

is he? Donne, the Protestant son of Roman Catholic parents, and Tobie Matthew, the Roman Catholic son of a Protestant Archbishop, wrote letters which we here for the first time find calendared.

Among the most curious papers now brought nearer to historical readers are the several correspondences connected with Raleigh's death—that most terrible blot on the page of English story. We transcribe two or three of these letters—unknown to his many biographers. Sir Thomas Wilson, as is *not* known to Cayley, was sent down to the Tower to take especial charge of Raleigh after his iniquitous commitment—an office which he discharged with very unscrupulous fidelity. Here is his first report to Secretary Naunton.—

"18 Sept. 1618.

"Sir,—I can say little yet to any purpose. I have taken the charge of this man, whom I found lying upon his bedd, in the towre, where the lord Cobham lay, which hath two windowes, one towards the Mynte, the other towards the great Cort, at either of which I conceive letres may be thrown downe, if he hath any close confederates; and he hath a man, one that dresseth his soars, attending him, who Mr. Lieutenant sayth, is as close prisoner as himself. I desyre to know whether he shall have this man or noe, or whether one of my men shall attend him: he complaineth that he is syck of a rupture, and swolne on his left syde, and for that cause he hath an apothecary and surgeon comes often to him, and to-morrow morning they are to minister vnto him by 8 of the clock. I desyre to know if I shall admytt them usually to come when he wold haue them, myself being by, and they being such as are the King's sworne servants, as they say. I wold be glad Mr. Lieutenant might be written to, to accomodate me better, I hauing but one pore barewalled prison chamber allowed me, both for my men and myself, right over Sir W. his lodgings. I haue had little speech yet with him, but complementall; Mr. Lieutenant telling him that I was appointed to take the charge of him, he answered that I was welcome, and said 'lett the King doe even what he will with me, for neuer man was more desyrus to dye.' Mr. Lieutenant tells me since that the surgeon that was the King's sworne seruant is lately dead, and now one Guillam, preferred by Dr. Guyn the King's physicion, ministrereth to him, I shall trouble your honor no more tyll better occasion. 'Yr honors most deuoted THEO. WILSON."

There are a few words, still more curious and precious, from one of Raleigh's conversations. Chemists have before now taken hints from this all-accomplished student. What will they say to this purification of sea water?

"29 Sept. 1628.

"This day Sir W. R. fell to discoursing to me of the wonders he had done for the benefit of the kingdom, how much he had spent for the service thereof, in discoveries, &c., and after fell to tell me of his inventing the means to mak salt water sweet by furnaces of coper in the forecastle; and distilling of the salt water as it wer by a buket putting in a pipe att once, and within a quarter of an hour it will run lyk a spigott, so that he hath by that distilled water given 240 men every day quarts a peece and the water as sweet as milk. From that he fell to telling me upon my questions the cause of the saltness of the sea water by mountains of salt in most places and salt peeter upon every rock and cliff contrary to Aristotle, and that the cause of the greenesse of all things that grows out of the erth is by the vitriol that is in the erth which is the salt of the erth, for lett a man with water gett all the salt out of erth, ther will nothing grow ther."

That Jamessacrificed Raleigh to the Spaniards, who hated him for his genius and his valour, is well known. The following royal letter, which shows how hotly the King of Spain pressed for his blood, is an extremely important historical piece.—

"Julian Sanches de Ulloa my Seruiteur,—The

Earle of Gondomar did, in his lettres of June the 24th and July the 25th of this present year, advise how that he, having informed the King of Great Britaine of the hostile done by Sir Walter Raleigh and his adherents which went with him to the Indias, and of the offences which they committed, did comaund presently to apprehend the said Walter Raleigh and his associates which might be founde; and he did offer vnto the said Comte de Gondomar, that he would give comaundement to punish them there, or else remitt them to this court, referring this to my election: and that he would presently make satisfaction of the damages which they had done in the Indias, out of the said Walter and the rest his goods, and of his surties which were attached, altogether proceeding in conformity of the confidence which I have of the amitie and good correspondence continuing betwixt these two Crownes. So that presently after the receipt hereof, you shall give him congratulation of what he did offer vnto the Conde de Gondomar in that place, and tell him that the punishment being inflicted there shall bee agreeable vnto mee where the said Walter did transgresse the said promise and securitie which he had giuen for not doing of any vnlawfull thing, wherupon the king's word which he kept with mee was grounded, with assurance that nothing of all that hath appeared should succede; and seeing that the offences are so notorious and publick it is convenient that the demonstration and chastisement should be exemplarie also and immediaty; wherein do you make much instance and besides this, that satisfaction shalbe in matters of goods, of the damages which the said Walter and they that went with him did in the Indias, as well in what they did take as in what they did destroy, remitting to my officers the verification of what the same may amount vnto, and comaunding for the said effect all the said Walter his and his associates goods which shalbe founde; and if they should not be sufficient, to supplie it out of his surties goods; seing that by promise of the said king made vnto the Comte de Gondomar, when Walter went on his voyage, and of what my lo. Digby did affirme in his name, that he should doe no offence, which doing should be compleatly satisfied. It hath not ben so as it might be taken, and of what ariseth in both matters do you presently giue aduise. Att St. Laurence, the 5th of October, 1618.

YO EL REY, JOHN DE CIRVA."

A more tender interest clings to Lady Raleigh's solicitations to save her husband's books. Read this pathetic appeal from the poor widow to Lady Carew, a friend of old and happy years!—

"About Nov. 7, 1618.

"Maddam,—As I remember when your Ladyship was last with me, you tould me that you knew Sir Thomas Wilson well, adding thervnto good commendacions of him, I beseech your Ladyship that you will doe me the fauour as to intreat him to surcease the pursuit of my husband's bookes or library, they being all the land and lyuening which he left his poore child, hoping that he would inheritt him in these only, and that he would apply himself to learninge, to be fytt for them; which request I hope I shall fulfill, as farre as in me lyeth. Sir Thomas hath already, by virtue of the King's letter, fetched away all his mathematical instruments; one of them cost a 100*l*. when it was made. I was promised them all againe, but I haue not receyued one back. If there were any of these bookes, God forbidd but Sir Thomas should haue them for his Ma<sup>ties</sup>, if they were rare and not to be hadd elsewhere; but they tell me that Byll, the bookbynder or stationer, hath the very same. Thus in treating your Ladyship's fauour, that you wilbe a means vnto Sir Thomas that I may be troubled noe more in this matter concerning the bookes, having hadd so many vnspcakable losses and troubles as none of worth will seek to molest me, but rather giue me comfort and help. Thus I rest euer to be commanded, and to love you truly. E. RALEIGH."

We pass from Raleigh to other matters—not altogether foreign to the name of the planter of Virginia. Here is a very strange letter to the Privy Council on stealing young women on

pretence of sending them to the plantations—recalling scenes from Jonson's and Webster's comedies.—

"Oct. 19, 1618.

"Right honorable and my very good lords,—Complaint being made vnto me that one Owen Evans had comaunded the constable of the hundred of Whiteleighe and others to presse him diuers maydens to be sent to the Barmoothes and Virginia, I therevpon made my warrant for his apprehension; and, being brought before me, I examined him what he was: he told me he was a messenger of the chamber, and shewed me his badge of office. I then demanded of the constable what he or any other would charge him with. The Constable affirmed that the said Owen had required him, in his Ma<sup>ties</sup> name, to presse him five maydens with all speede, for the service aforesaid; wherevpon the Constable demanding to see his commission, he shewed him his badge, and revyled the officer, threatning him that he should answer yt in another place,—another affirmed that he deliuered 5*s*. to one and xi*d*. to another, to presse sixe maydens, and to a third he deliuered his badge, and required him with all speede to presse sixe maydens els would he procure him to be hanged. Lastly, this acquittance which I send your lordships hereinclosed was shewed forth; and all this done in his presence and hearing. I then demanded of him whether he had received such money I delivered the acquittance with his hand to it: he confessed he had; and so confessed all the rest in effect. I then required him what commission he had to do all those things: he told me he had no commission at all, and so fell upon his knees and humbly confessed his fault, whereupon I have committed him to the gaol, and thought it my duty to inform your lordships of it, and with this also, that his undue proceeding in this manner bred such terror to the poor maidens as forty of them fled out of one parish into such obscure and remote places as their parents and masters can yet have no news what is become of them."

Our riches of recovered wealth are so abundant we know not where to choose. Dive where we may we find a pearl. As we have quoted so much, however, from the English papers, let us turn for a text to Scotland. The Scotch papers cease after the accession of James to exist as a separate collection; and some of the most interesting in Mrs. Green's Calendar refer to the politics of Kirk affairs. One report, rather long, but quaint and full of life, we are tempted to give entire, as a specimen of the more detailed papers found at the store-house in St. James's Park. The light reader may pass it by if he pleases.—

"David Calderwood to John Douglas, Minister to Col. Oyle's Regiment.

"1618, Dec. 13.

"I sent you some informations of our Scottish affairs with Thomas Cranston this last harvest. At his return, he said to me he had delivered my letter to your servitor, and added this for a token, that you and Mr. John Forbese had trusted to meet at Dort. Understanding by Mr. Robert Bruce that you were desirous to understand the estate of the last pretended assembly holden at Perth in August, I thought good to inform you of the whole proceedings of the same. 1. This assembly was indicted by open proclamation but twenty days before the time, so that Commissioners could not be prepared in due form and directed from all the parts of the kingdom; and none were directed at all from four dioceses, through default of lawful premonition. This hath been the policy of our prelates there many years bygone,—to assure men that the king would have no general assembly, and yet by all expectation, suddenly to appoint, and so to surprise, the presbyteries. 2. The pretended primate usurped the place of the moderator, and would not suffer any lawful lect to be made for the election of a new moderator, according to the

† This was a receipt by Owen Evans, of the court of England, signed with his mark, of 10*s*. from Wm. Michell, of Ottery, for freeing the parish from his commission of pressing maidens for his Majesty's service for the Bermudas and Virginia.

order ever observed since the Reformation, even then when there was for a space a sort of Tulchan bishops in our kirk, viz., an<sup>o</sup> 1572, 1573, 1574. Ministers were chosen moderators as well as either bishops or superintendents; and never a bishop was chosen moderator except once, and at that time wherein his authority was curbed. This order was never repealed, no not in the last pretended assembly held at Glasgow; yea, in the said assembly, they were made accountable to the general assembly. 3. He chooses the members of the privy conference, without advice of the assembly, and before the commissions were delivered to the clerk, and, consequently, without just information how to proceed in his election. He nominated for the privy conference his Majesty's Commissioners and their assessors, four lords, ten barons, eight burgesses, all the bishops, thirty-seven ministers and doctors, all such as of whose consent he was assured, some few excepted. 4. Whereas it is the proper end of the privy conference to dress matters that they may be the more orderly proposed in open assembly, the pretended moderator urged voting without reasoning. When that could not be obtained, and reasoning was granted, the ministers defenders of the established order, in their reasoning, were interrupted, quarrelled, and sorely rebuked. Dr. Lindsay and Dr. Bruce, two Arminians, were the chief reasoners for the king's part. Dr. Lindsay confessed that they had neither Scripture, nor reason, nor antiquity, for them, but that they yielded only to avert the king's wrath of this kirk. His Majesty's letter, full of persuasion on the one hand and terrors on the other, was read twice, to terrify the assembly. The bishop seconded his Majesty's letter with many terrors, and sometimes with allurements, assuring them that his Majesty would be more glad of their consent to the five articles nor of all the gold of India; and in case of refusal, his Majesty would imprison, banish, deprive them of their stipends, and ransome the state and order of our kirk. Dr. Young, his Majesty's messenger and letter-bearer, in the third place, made a discourse, wherein he laid out his Majesty's high displeasure kindled against this kirk, for the refusal of the five articles at the assembly holden at St. Andrews; assured them that this flame was ready to consume all, and could not be extinguished but by condescending to the five articles. These harangues and discourses were made in open assembly, at the breaking up of the same. The effect of these harangues was repeated at the privy conference together with his Majesty's letter, and all to strike a terror in the hearts of such as were honestly minded. 5. The article of kneeling was put in voting in the privy conference, notwithstanding of the opposition made by the ministers defenders of the established order, alleging that it was an intolerable novelty in our kirk, and a presumptuous usurpation of a few in the privy conference, to put in voting matters belonging to the whole kirk; desired, therefore, the voting might be reserved free to the assembly. It was refused, and the bishop professed plainly that he would commit twenty prejudices to please the king. So, by plurality of votes, kneeling was concluded in the privy conference. 6. In the last and second session, for there was but two, the pretended moderator would have had all the five articles voted without public reasoning, alleging that kneeling was agreed upon in the conference, and the rest of the four articles were in substance agreed upon in the assemblies holden last at Aberdeen and St. Andrews respective. The cautions and conditions that were added in the said assemblies were frustrations of his Highness' intentions. They behaved therefore to vote simpliciter to all the five articles. The ministers defenders refused his allegiance about the four articles, and urged that kneeling, with the rest, should be reasoned publicly and that some of either judgement should be chosen to collect the principal reasons for the fuller information of the assembly. This offer was refused. Reasoning, after earnest entreaty, was granted. But the reasoners were not suffered to repeat their arguments used in the privy conference, nor to propose a new reason, or if to propose, not to pursue. Yea, the ministers defenders had not access for the most



part to propose or answer, for they had not seats prepared for them. Forms were set for bishops, barons, doctors, burgesses; ministers were left to stand behind them on their feet, as if their part had been only to behold. The reasoners for the established order were interrupted, quarrelled, rebuked, threatened, as they were in the privy conference. The bishop of St. Andrews assured them that reasoning should not do the turn; if there were none other present but his Majesty's commissioners, they would conclude and impose them by their own authority. Matters were precipitate with post haste, that kneeling and holidays were only reasoned, and that, as said is, the other three articles were not touched. 7. When the ministers defenders, &c. perceived the articles were to be put to public voting and fearing the same, in respect of some former proceedings, gave in some difficulties in writ, to be considered; wherein reasons were set down wherefore they could not consent to the articles. The pretended moderator read two of them, but suppressed the rest. 8. When the ministers defenders desired continuation till further consultation, or till their petitions, assisted with reasons, against the five articles were sent to his Majesty, and answer returned, it was refused. 9. It was required by the ministers defenders that none should have vote but such as were authorized with lawful commission. It was denied, and the bishop plainly professed that if all Scotland were present, they should have vote. 10. His Majesty's letter was now read the fourth time, immediately before the public voting. The bishop blew out many threatenings, and professed that he would mark their names who dissented, and send them up to his Majesty. The question was proposed after this manner: 'Whether will ye agree to the articles, or disobey the king? Item: He that denieth one of the articles shall be holden to deny all.' 11. In the calling of the roll, he kept neither the order of provinces or the presbyteries, but in calling the commissioners of the north, he called with them such of the south as of whose affirmative votes he was assured, that the great host of affirmatives placed in the forerank might dash the contrary minded. 12. In the calling of the names, he omitted some who had commission, because he was sure of their negative, and called on others who had no commission, because he was sure of their affirmative. 13. In gathering of the votes, he inculcated the words, 'Remember the king; have mind of the king; look to the king,' &c. 14. The greatest part had no commission to vote. His Majesty's commissioners and their assessors ought to have had but one vote, because they represent but one person, who ever had but one vote in our assemblies; otherwise his Majesty may depute a number of commissioners and assessors, who may overbalance any matter in the assembly; the chief of their commissioners and assessors had kneeled in the king's chapel before this assembly, and against the established order, and therefore were guilty of prejudice. The noble men and barons had no commissions with consent of the presbyteries, as was provided by the acts of the assembly holden at Dundee an° 1597, his Majesty being present. Burgesses voted without commission from the Council and kirk-session of their burghs conjunctly, according to the act made in the assembly an° 1568, and without the consent of the presbytery, according to the act made an° 1597. Bishops voted without commission from presbyteries, against an act made an° 1600, providing expressly that none that shall have vote in parliament shall have vote in the general assembly, without commission from their presbytery, the which act was never yet abrogate. They were likewise guilty of prejudice, for they had kneeled before at the king's mere pleasure, laws and acts standing in force in the contrary. A number of moderators of presbyteries voted without commission, and only by virtue of a forged clause of a pretended assembly holden at Linlithgow. Some ministers who came only to be spectators were taken in to vote; the rest who had power to vote and voted affirmative, they were either solicited and their stipends augmented in the last platt, or were threatened privately by their own diocesan bishop, as well as publicly by his Majesty's commissioners and the pretended mode-

erator. Some had a promise of their bishop, that if they would vote to the act, they should not be urged with the execution. 45 Ministers adhering to the established order, their former oaths and subscriptions, voted negative, notwithstanding of all the practises foresaid. Five Articles were concluded by plurality of votes;—kneeling in the act of receiving sacramental bread and wine; private communion; private baptism; episcopal confirmation. Five Holidays, the day of Christ's nativity, passion, resurrection and ascension, and Pentecost.

—In such a paper as the foregoing one hears, as it were, the gathering of the clans for strife—the wild call of the mountaineers, to become, by-and-by, the battle-shout of the Covenanters, as they smite down Baal.

Mr. Bruce, in the Preface to his admirable volume, gives a brief summary of the matters to be found in his Calendar:—

"The Funeral of King James I., the reception of Queen Henrietta Maria, the plague which desolated the metropolis, the coronation, the loan of the Vanguard and other English ships to the French, the Parliaments of 1625 and 1626, the naval expeditions of those years, the loans which supplied the place of subsidies, the impeachment of Buckingham, the dismissal of the Queen's French attendants, the quarrel between England and France, following hard upon that with Spain, the general disarming of the Roman Catholics, the ravages of the Dunkirkers on our eastern and those of the Sallemans on our western coasts;—these are examples of the kind of subjects which will be found copiously illustrated in the State Papers."

Then as to the various letters now for the first rendered available by printed summaries:

"There is a letter, unfortunately only one, but one of characteristic kindness, and among the latest he ever wrote, of Lord Bacon. Papers of Archbishop, then Bishop Laud, occur not unfrequently. Among them is the original, in his own hand, of his 'Memorables of our late dear and dread Sovereign Lord King James, of famous memory.' The letters of Sir John Eliot and papers relating to him, scattered throughout the volume, are in the highest degree important. One letter of Sir Thomas Wentworth, afterwards Earl of Strafford, need scarcely be pointed out. Fulke, Lord Brooke, the servant of Queen Elizabeth and friend of Sir Philip Sydney, then tottering towards the grave into which he was shortly afterwards hurried by the knife of an assassin, the Earls of Essex, Totness, Bristol, Warwick, Denbigh, Holland, and Carlisle, Viscounts Grandison and Wimbleton, Lord Willoughby, Bishops Andrewes, Morton, Neile, Bayly, and Williams, are correspondents whose letters will be sure to attract attention. Some of those of the last-mentioned prelate are almost incredible examples of flattery. One interesting letter occurs from Speed, the chronicler, and one from Alexander Gil, the master of St. Paul's school. There are single letters, also, of Donne the poet, and of Sir Tobie Matthew. Sir Francis Nethercole and Sir Benjamin Rudyerd are writers of valuable news-letters included in this collection, the well-known Chamberlain is a similar writer, and so is Thomas Locke. There are several papers relating to Sir Robert Sherley and the English intercourse with Persia; a few papers relating to artists will be found referred to in the Index under Vanderdort, Briot, and Mittens; some to musicians, under Orlando Gibbons, the several Lanieres, and Ferrabosco; there is one letter of Sir Richard Beaumont, and several papers of Edmund Bolton, and of others of the minor celebrities of the literature of the time. Sir Henry Goodere appears as a humble petitioner for pecuniary relief, and there is a similar application of an interesting kind from the degraded Sir Francis Mitchell, Sir Allen Apsley, Sir Henry Vane, Sir William St. Leger, Sir Thomas Love, Sir John Suckling, Sir Ferdinando Gorges, Sir Robert Heath, and Sir Lewes Lewkenor, are all contributors, more or less frequently, to the collection, taking their turns, in that respect, with the Duke of Buckingham, Secretaries Conway and Coke, Capt. Pennington, Sir John Hippisley, Sir Henry Palmer, Sir James Bagg, Capt. Richard

Gyffard, Sackville Crow, and a multitude of others."

We notice in these two volumes (and especially in Mr. Bruce's volume) a very great improvement. Mr. Bruce really extracts the heart of the paper under his hands, leaving little in most cases for the historian who may have to follow in his steps. Take the following summary of a letter from Sir John Eliot to Secretary Conway:—

"Solicits that his father-in-law, Mr. Richard Gedie, may be freed from a Privy Seal of 40*l*. with which he was charged (notwithstanding his being in debt, and having last year served Sheriff of Cornwall at a great expence), out of some particular disaffections, and during Sir John's employments abroad in the service of the Duke. The sum they value not, but the circumstances give it another taste. Returns the name of another for that supply, rich and a usurer, which Sir John believes made him a passage out of the first certificate. No intelligence from the ships in Ireland. The sickness and mortality of the soldiers continue. Lord Conway's son had passed the holidays at Eliot's house."

This is by no means meagre information. The letter, indeed, contains no other. Of course the historian must and will read the original papers for himself—having his own responsibilities, which cannot be transferred; but the fatigue of preliminary examination is saved to him by these most ably constructed Calendars. We cannot sufficiently express our obligations to the editors and advisers of this truly national work.

*Christianity in China, Tartary, and Thibet.*  
By M. L'Abbé Huc. Vol. III. (Longman & Co.)

THE Abbé Huc in his former volumes described the earliest Christian intercourse with China, the rise of the great Catholic missions, and the flourishing of Western proselytism in the palaces of the Empire. Before the last of the Mings hung himself from the branch of a tree the Apostolic Adam Schall had wrought upon the hearts of the Emperor's two thousand wives, so that thirty of them embroidered altar-cloths with their yellow fingers, and the holy father blessed brass cannon and cursed the Mantchus; but the race was with the strong, and a Tartar dynasty enthroned itself at Pekin. Then was evinced the plastic piety of those saintly diplomatists who were negotiating for the extradition of Confucius, and the outlawry of Buddha. They had been casting artillery for the Mings, and constructing harpsichords for their imprisoned beauties; but it was convenient, when the Mings were no more, to discover that the strictest neutrality had been observed. Father Schall has pronounced benedictions upon culverins for the late dynasty, and he was now prepared to stand upon the steps of a strange throne; but a period of persecution followed,—Christianity was proscribed,—the missionaries in all parts of China were arrested, loaded with chains and thrown into dungeons,—Schall himself, dumb with affliction and infirmity, was condemned to be cut into a thousand pieces, and his colleagues were ordered to be scourged with rods and banished to the remotest wilds of Tartary. Here was a terrible interruption to the sacred propagand; instead of preaching divinity to Imperial ladies, poor Schall was to be ruined, beginning at his extremities, every wound being staunchened with quick lime, or cauterized with red-hot irons, so that his agony might be prolonged; while his brethren were to be publicly humiliated and driven into the abysses of barbarism. But, in a tone decorously triumphant, M. Huc relates how, upon the very day when this sentence was to be confirmed, an earth-

quake shook the capital; the people claimed mercy for the Christians; it was accorded to all except Schall: but Schall was saved by another convulsion of nature, and the Empress-mother tore to atoms the warrant of his condemnation. Soon, however, in 1655, the venerable missionary died, and Jesuitry in the East suffered the loss of a devout and earnest champion. Next happened the accession of that magnificent emperor, Khang-Hi, who, when only fourteen years of age, refused to be governed by a Council of Regency, suggesting to the Abbé Huc an ingenious parallel between an European and an Oriental reign:—Louis the Fourteenth attained to power, he argues, in the midst of war and civil discord; he was called upon in the earliest life to restore peace to the interior of a great dominion while rendering himself formidable to foreign powers; he sustained a long struggle and was victorious after an incomparable display of genius and valour: and thus, also, did Khang-Hi! What is wanted to perfect the analogy? Something very like mythical lustre surrounds the personal history of this young emperor, whose nature, to believe annalists, approached that of the demi-god, whose chivalry, wisdom, and virtue, would have astonished Froissart, the Seven Sages, and Saladin. He became a protector of the missionaries, and philosophically perceiving the superiority of their lore to that of the mandarins, made them his favourites, and honoured with his intimate confidence and friendship the good Father Verbiest. Verbiest was a competent astronomer, who confuted the mighty mathematicians of the empire, convicted them by experiments with dial plates, attacked their calendar, procured the abolition of their intercalary month, discoursed on the march of planets and the entrance of the sun into the sign of Pisces, and so far triumphed over Yang-Kouang-Sien, the leading astronomer of China, that the malignant old casuist was exiled to the steppes of Tartary. This was a decisive argument; every one read the stars in harmony with Father Verbiest, some even accepted his theology, and the memory of Adam Schall was honoured by the erection of a superb mausoleum. Perhaps the most interesting episode in the Abbé Huc's narrative is that which describes the influence obtained by the Jesuit Verbiest over the Emperor Khang-Hi.—

"This young sovereign had a most active and inquiring mind, was indefatigable in study, and had a decided taste for scientific pursuits. For more than five months he summoned Father Verbiest daily into the interior apartments of the palace, and kept him almost the whole day giving him lessons in mathematics, and especially in astronomy. He had in his library all the scientific books written in Chinese by the Jesuits, a collection amounting to a hundred and twenty volumes, and he desired to have them all explained to him. 'I used,' says Father Verbiest, 'to go to the palace at break of day, and did not quit it till three or four in the afternoon; and during this time I remained alone with the Emperor reading and explaining. Very often he would keep me to dinner, and entertain me with most dainty dishes, served on gold plate. To appreciate fully these marks of friendship shown me by the Emperor, a European must remember that in China the sovereign is revered as a divinity, and is scarcely seen by any one, especially not by foreigners. Those who come from the most distant courts, as ambassadors, consider themselves fortunate if they are admitted but once to a private audience, and even then the Emperor is only seen by them at a considerable distance, from a neighbouring apartment. The ministers, and even his nearest relations, appear before him in silence, and with manifestations of the most profound respect, and when they have occasion to speak to him they always kneel.'"

Khang-Hi, it is hinted, became a good

Catholic, though he dared not declare his conversion; however, he had no scruple in accepting missionary science, and procured, through Verbiest's agency, a splendid set of astronomical instruments, concerning which the missionary wrote sixteen volumes of explanations, in the Chinese language. This was but a fraction of his literary labours.—

"Verbiest was indefatigable in his exertions, and gifted with astonishing facility; and in a comparatively short time had completed a monumental work on astronomy and mathematical science, in thirty-two volumes, and ornamented with plates and explanations,—a work which Khang-Hi received with the most lively satisfaction, and ordered to be placed in the archives of the empire. As a reward for the labours of the learned and zealous European, he promoted him to the dignity of Supreme President of a Sovereign Court of Pekin; but when the modest monk heard of the distinction by which he had been honoured, he addressed a petition to the Emperor, in which he pointed out that the religious profession he had embraced did not permit him to accept it. His objections, however, were overruled, and, for fear of offending the monarch, and hindering the progress of religion, he reluctantly submitted."

So Verbiest received the title "Great Man," and was thus proclaimed in all parts of the empire. During the conspiracies and wars which afterwards surged about the Imperial throne, Verbiest proved his versatility, and turned his eyes from stars to cannon, from conversation to combustion.—

"He therefore asked for workmen, and they fabricated, under his superintendence, a piece to carry bombshells of nearly four pounds weight; but the Emperor feared it would not stand the discharge, and sent Father Verbiest with one of the principal mandarins towards the mountains to make trial of it. After eight trials the mandarin went back to announce its complete success; and on the following day the experiment was repeated in the presence of the principal chiefs of the army; and out of a hundred balls ninety hit the mark."

According to the records three hundred and twenty pieces of various calibre were manufactured within a year, under the friar's engineers' instructions.—

"When all the cannon were finished they were taken for trial to the foot of a mountain, half a day's journey from the capital; and the Emperor with his whole court, the principal officers of the army, and several tributary sovereigns of Western Tartary, who happened to be then at Pekin, came to witness the ceremony. Before commencing the experiment, Father Verbiest wished to perform a solemn benediction of the cannon; and he had an altar prepared, on which, in the presence of all the great dignitaries of the empire, he placed a cross; then, clothed in his surplice and stole, he worshipped the true God, prostrating himself nine times, and striking the earth nine times with his forehead, in the Chinese manner of expressing adoration; and after that he read the prayers of the Church, and sprinkled the cannon with holy water, having bestowed on each of them the name of a male or female saint which he had himself drawn on the breech, intending to have it afterwards engraved."

This was the old Catholic method of spreading the faith. It delighted the Emperor, at all events, and Verbiest went off parade wearing a mantle of Imperial sables, and a tunic embroidered with the Imperial dragon; but learned men in Europe circulated jealous criticisms upon his conduct. To these attacks the Jesuit replied so plausibly that Pope Innocent wrote him a letter full of absolution and eulogy. Soon afterwards Verbiest accompanied the Emperor on a journey, which he himself describes:—

"The sixty thousand men who formed the Emperor's suite were all armed with sabres as well as bows and arrows; they were divided into companies, and marched in order of battle after their ensigns, and to the sound of drums and trumpets. During the hunt they invested forests and moun-

tains, as if they were about to lay siege to them; and the army had an advance and rear guard, its right and left wing and main body, commanded by as many different generals. For more than seventy days, during which this immense body was on the march, provisions and munitions of war were carried on camels, mules, and chariots across the most difficult tracts of country, where neither castles, nor towns, nor villages, nor even any human habitations are to be seen; where the inhabitants, who are herdsmen, live in tents placed on the surface of the ground, carrying them from one valley to another, or wherever the best pastures for their oxen, horses, and camels are to be found."

A good many of the vile rabble were usually drowned during the passage of a river or swamp; but life, in China, has never been otherwise than cheap, and it was not more difficult to spare men for torrents and quagmires than women to be hung upon crosses and delicately sliced limb from limb, and flesh from bone, alive, in presence of a curious multitude.

Father Verbiest died in 1688, and his obsequies were worthy of an Emperor. Discussing his character, the Abbé Huc remarks:—

"It is highly probable that he anticipated the great discovery of modern times, the motive power of steam. In his learned work, entitled 'Astronomia Europæa,' there is a curious account of some experiments that he made at Pekin, with what we may call steam-engines. He placed an *æolipyle* upon a car, and directed the steam generated within it upon a wheel to which four wings were attached; the motion thus produced was communicated by gearing to the wheel of the car. The machine continued to move with great velocity as long as the steam lasted, and by means of a kind of helm, it could be turned in various directions. An experiment was made with the same instrument applied to a small ship and with no less success; and Father Verbiest, after giving an account of these experiments, adds these very remarkable words:—*Dato hoc principio motus multa alia excogitari facile est.*"

In the third volume of the 'History of Christianity in China,' extending from the establishment of the Mantchu-Tartar dynasty to the commencement of the eighteenth century, the Abbé Huc characterizes the morality in which the youth of the empire are trained. They are generally, he says, so precocious that at an age when European children think only of play they incline to serious business, and, accustomed early to the realities of life, soon understand commercial affairs, industrial speculations, "and, moreover, all the knaveries of stock-jobbing." The children of the country know perfectly well how much a field of rice will produce, and can reckon accurately the profits of a mulberry or tea plantation:—

"These little materialists appear to have somewhat withered hearts, and are by no means remarkable for candour and simplicity; they have seldom any aspirations towards generous ideas or noble sentiments, and one may see in the very look of their narrow oblique little eyes the indications of roguery, cupidity, and cunning."

These, then, were the materials upon which the missionaries worked. But they appear to have been assiduous courtiers, and to have relied quite as much upon Imperial favour as upon the persuasive preaching of Christianity abroad. Thus, when Le Comte and his companions came to Pekin, they hastened to procure an audience, and, though fresh from the splendour of Europe, were dazzled by the glory of China, the eight courts, the high-roofed pavilions, the ponderous doors of white marble, the little sculptured bridges, and the Son of Heaven's throne:—

"In the middle of one of these vast courts, rises a square marble base of grand and massive proportions, completely isolated, and surmounted by a tasteful balustrade. This first pedestal serves as the base of a second, somewhat smaller, and is

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ornamented by a balustrade resembling the first. In this manner the edifice rises to the height of five stories, each smaller than the one below, and the top forming a square hall or platform, with a roof covered with gilt tiles, and resting on rows of varnished columns, within which is the actual throne. These immense pedestals, with their balustrades rising one above another, seem, when the sun shines on them, to be crowned with a glittering palace of gold and varnish, and have so much the more effect from being seen in the midst of this spacious court; and if the decorations had a little of the simplicity which gives so much relief to our architectural works, it would be, perhaps, the grandest throne that has ever been raised to the glory of a great prince."

After all, the Emperor was sitting on a sofa, but the missionaries prostrated themselves right celestially at his feet. The Abbé Huc traces their operations throughout the Chinese empire to the close of the eighteenth century, and dismisses the reign of Khang-Hi:—

"Mirabeau says somewhere, in speaking of Louis XIV., that he was the most Oriental king of the West; and when we see in what honour the arts and sciences were held at the court of Peking during the reign of Khang-Hi, may we not say that he was the most Western monarch of the East?"

This third volume is of the same quality as its predecessors. It contains a dramatic and pictorial narrative, on which breaks the rich and full light of the Jesuit Chronicles. It is partial and sectarian, as M. Huc's narrative must naturally be,—but it is, at the same time, a work of historical value, written with peculiar means and uniformly interesting.

#### *Memoirs illustrative of the History of my Time.*

By F. Guizot. Vol. I.

[Second Notice.]

M. Guizot begins his First Volume with the last days of Napoleon—he concludes it with the last days of Charles the Tenth. First, we have the grand figure of the Emperor, isolated and yet popular, struggling with demoniacal strength, and in the midst of heroic scenes and picturesque difficulties, against his own evil genius. Last, we have the commonplace figure of the Bourbon king, isolated and not popular, battling meanly, in the midst of small passions and absurd situations, also against his own evil genius. The contrast is mournful and striking. Even we, who live at a distance, cannot fortify our hearts by reason and philosophy against some vagrant sympathy for the man of brain, detestable as were his pride, his cruelty, and his selfishness. Nor can we dismiss a haunting contempt for his Bourbon successors, even though these were much less criminal and offensive. If this sentiment rises strong and invincible in us, who measured Bonaparte as a foe and Bourbon as a friend, why wonder that it should be strong in France?

M. Guizot has not yet come to the July days. He leaves Charles in his cabinet, pondering the Charter, somewhat in the spirit of an attorney, studying where he can drive his "coach and six" through it.—

"A few days before the Decrees of July, the Russian ambassador, Count Pozzo di Borgo, had an audience of the King. He found him seated before his desk, with his eyes fixed on the Charter, opened at Article 14. Charles X. read and re-read that article, seeking with honest inquietude the interpretation he wanted to find there. In such cases, we always discover what we are in search of; and the King's conversation, although indirect and uncertain, left little doubt on the Ambassador's mind as to the measures in preparation."

Pozzo di Borgo tries in vain to divert the infatuated King from his own ruin. Here is a curious bit of private history.—

"Having returned to the private life from which he never again emerged, M. Courvoisier wrote to me on the 29th of September, 1831, from his

retirement at Baume-les-Dames: 'Before resigning the Seals, I happened to be in conversation with M. Pozzo di Borgo on the state of the country, and the perils with which the throne had surrounded itself. What means, said he to me, are there of opening the King's eyes, and of drawing him from a system which may once again overturn Europe and France?—I see but one, replied I, and that is a letter from the hand of the Emperor of Russia. He shall write it, said he; he shall write it from Warsaw, whither he is about to repair.—We then conversed together on the substance of the letter. M. Pozzo di Borgo often said to me that the Emperor Nicholas saw no security for the Bourbons, but in the fulfilment of the Charter.' I much doubt whether the Emperor Nicholas ever wrote himself to the King, Charles X.; but what his ambassador at Paris had said to the Chancellor of France, he himself repeated to the Duke de Mortemart the King's ambassador at St. Petersburg:—'If they deviate from the Charter, they will lead direct to a catastrophe; if the King attempts a *coup-d'état*, the responsibility will fall on himself alone.' The councils of monarchs were not more wanting to Charles X., than the addresses of nations, to detach him from his fatal design."

M. Guizot draws with much subtlety the line at which, in his opinion, *coup-d'état* may be attempted, and the point at which, to be justifiable in reason, they must cease, and the regular action of law recommence.—

"In a moment of urgent danger, a nation may accept an isolated *coup-d'état* as a necessity; but it cannot, without dishonour and decline, admit the principle of such measures as the permanent basis of its public rights and government. Now this was precisely what M. de Polignac and his friends pretended to impose on France. According to them, the absolute power of the old Royalty remained always at the bottom of the Charter; and to expand and display this absolute power, they selected a moment when no active plot, no visible danger, no great public disturbance, threatened either the Government of the King or the order of State. The sole question at issue was, whether the Crown could, in the selection and maintenance of its advisers, hold itself entirely independent of the majority in the Chambers, or the country; and whether, in conclusion, after so many constitutional experiments, the sole governing power was to be concentrated in the Royal will. The formation of the Polignac Ministry had been, on the part of the King, Charles X., an obstinate idea even more than a cry of alarm, an aggressive challenge as much as an act of suspicion. Uneasy, not only for the security of his throne, but for what he considered the unalienable rights of his crown, he placed himself, to maintain them, in the most offensive of all possible attitudes towards the nation. He assumed defiance rather than defence. It was no longer a struggle between the different parties and systems of government, but a question of political dogma, and an affair of honour between France and her King."

M. Guizot thinks, as most men now think, that the Bourbons made a terrible blunder in the execution of Marshal Ney. He writes, of course, after the event, and from a new level of experience. But the reflection has the truth and the value of all history. The philosopher says:—

"The more I reflect on it in the calm freedom of my judgment, the more I am convinced that the trial of Marshal Ney afforded a most propitious opportunity for such an act as that to which I now allude. There were undoubtedly weighty reasons for leaving justice to its unfettered course. Society and the royal power both required that respect for, and a salutary dread of, the law should re-possess men's minds. It was important that generations formed during the vicissitudes of the Revolution and the triumphs of the Empire, should learn, by startling examples, that all does not depend on the strength and success of the moment; that there are certain inviolable duties; that we cannot safely sport with the fate of governments and the peace of nations; and that, in this momentous game, the most powerful and the most eminent risk their

honour and their lives. In a political and moral sense these considerations were of the greatest importance. But another prominent truth, equally moral and political, ought to have weighed heavily in the balance against an extreme decision. The Emperor Napoleon had reigned long and brilliantly, acknowledged and admired by France and Europe, and supported by the devotion of millions of men,—by the people as well as by the army. Ideas of right and duty, sentiments of respect and fidelity, were confused and antagonistic in many minds. There were two actual and natural governments in presence of each other; and many, without perversity, might have hesitated which to choose. The King, Louis XVIII. and his advisers might in their turn, without weakness, have taken into consideration this moral confusion, of which Marshal Ney presented the most illustrious example. The greater his offence against the King, with the more safety could they place clemency by the side of justice, and display, over his condemned head, that greatness of mind and heart which has also its full influence in establishing power and commanding fidelity. The very violence of the reaction in favour of royalty, the bitterness of party passions, their thirst for punishment and vengeance, would have imparted to this act a still greater brilliancy of credit and effect; for boldness and liberty would have sprung from it as natural consequences. I heard at that time a lady of fashion, usually rational and amiable, call Mademoiselle de Lavalette 'a little wretch,' for aiding her mother in the escape of her father. When such extravagancies of feeling and language are indulged in the hearing of kings and their advisers, they should be received as warnings to resist, and not to submit. Marshal Ney, pardoned and banished after condemnation, by royal letters deliberately promulgated, would have given to kingly power the aspect of a rampart raising itself above all, whether friends or enemies, to stay the tide of blood; it would have been, in fact, the reaction of 1815 subdued and extinguished, as well as that of the Hundred Days."

It is indeed rarely that a political execution—death for a reason of state or what is called public safety—is less a blunder than a crime. Napoleon slew his Ney in the Duc d'Enghien; and with the same results to him as later to the Bourbons—loss of credit, loss of security, loss of public respect.

M. Guizot, while in power in France, was commonly accused of English tendencies,—an accusation not, we think, borne out by facts, except so far as the involuntary respect of a mind yearning for order and solidity must ever feel for a country singularly free, tranquil, and prosperous, betrayed a tendency. Against this charge he makes a mild but curious protest.—

"I have been accused of desiring to model France upon the example of England. In 1815, my thoughts were not turned towards England; at that time, I had not seriously studied her institutions or her history. I was entirely occupied with France, her destinies, her civilization, her laws, her literature, and her great men. I lived in the heart of a society exclusively French, more deeply impregnated with French tastes and sentiments than any other. I was immediately associated with that reconciliation, blending, and intercourse of different classes, and even of parties, which seemed to me the natural condition of our new and liberal system. People of every origin, rank, and calling, I may almost say of every variety of opinion,—great noblemen, magistrates, advocates, ecclesiastics, men of letters, fashion, or business, members of the old aristocracy, of the Constituent Assembly, of the Convention, of the Empire,—lived in easy and hospitable intercourse, adopting without hesitation their altered positions and views, and all apparently disposed to act together in goodwill for the advantage of their country. A strange contradiction in our habits and manners!"

—This is, no doubt, perfectly true. Yet, it is also true that England is always in his mind as an illustration, a warning, or an incentive. For example:—

"The world has witnessed, in two great examples,

the diametrically opposite results to which this formidable fact may lead. The contest between the Patricians and Plebeians held Rome for ages between the cruel alternations of despotism and anarchy, which had no variety but war. As long as either party retained public virtue, the republic found grandeur, if not social peace, in their quarrel; but when Patricians and Plebeians became corrupted by dissension, without agreeing on any fixed principle of liberty, Rome could only escape from ruin by falling under the despotism and lingering decline of the Empire. England presents to modern Europe a different spectacle. In England also, the opposing parties of nobles and democrats long contended for the supremacy; but, by a happy combination of fortune and wisdom, they came to a mutual compromise, and united in the common exercise of power: and England has found, in this amicable understanding between the different classes, in this communion of their rights and mutual influence, internal peace with greatness, and stability with freedom."

At this point we may hand these 'Memoirs' over to their readers. In the present volume we see M. Guizot chiefly as the Professor and the man of letters. In succeeding volumes, the Glorious Days accomplished, the July Column, of immortal memory, built—that column on which it is now treason to lay an *immortelle*—he will appear as a Minister and as a Deputy. We shall wait for them with eager impatience.

**Algiers in 1857: its Accessibility, Climate, and Resources described, with especial reference to English Invalids; also, Details of Recreation obtainable in its Neighbourhood, added for the Use of Travellers in general.** By the Rev. E. W. L. Davies, M.A. (Longman & Co.)

THIS handbook to Algiers opens oddly with a monumental dedication to the lady, last year deceased, on whose behalf the journey was undertaken,—reminding us of that wondrous epitaph on a gentlewoman of many accomplishments: "bland, passionate, and deeply religious,"—which ended by stating that "she was first cousin to Lady Jones. Of such are the kingdom of Heaven!"—Not only is the wording of the tribute to one recently departed singular in its taste;—we cannot help feeling the whole thing as misplaced as a tombstone at the gate of a tea-garden would be. There is more jollity than grief in the book,—it contains droll tales about Yorkshire tykes, and about the sermons of brother divines who are complimented with nicknames. The Rev. E. W. L. Davies has a shrewd eye and a smart hand; his book is thoroughly amusing, even where we do not altogether like its writer's humour,—and contains a fair amount of information, which may serve the turn of those who intend passing a few months in Africa for the sake of its winter climate.

Almost the first page affords a specimen of the writer's manner, which will explain, perhaps, the tone of our foregoing comments, so far as they are critical.—

"The journey from Lyons was not without its incident. In the same carriage with ourselves was an English lady and two Lyonnaises: the former wore a respirator, which, as she was muzzled and might have been dangerous, seemed to give some annoyance to those ladies. 'Mais c'est dégoûtant,' said one. 'C'est affreux,' answered the other. Upon which the English lady, who had hitherto taken no part in the conversation, said quietly, and in excellent French, 'Believe me, ladies, the respirator is a very convenient thing for ugly faces. I advise you to get one without delay.' No broadside was ever fired with greater effect; it was a shock to their *amour propre* such as two French women had rarely sustained, and evoked in return a volley of small shot such as Lyons alone or Wapping Old Stairs could equal. They finally left

the carriage, muttering, derisively: 'Les Anglais savent faire les complimens; c'est pourquoi ils sont détestés partout.'

We fail to triumph in this victory of English repartee over French rudeness.

The details of settlement, marketing, manner of living, which duly fall into their place after the arrival of the party at Algiers, may be left to the study of practical readers. They leave, however, on our minds one general impression worth submitting to those who minister to invalids. A midwinter journey from Yorkshire, across the Channel, and through France, in deep snow, with all its changes of conveyance,—the exposure inevitably attendant on embarkation at Marseilles,—appear to common sense to involve an amount of discomfort and risk calculated to increase every symptom of the disease for which migration is to prove the panacea. Then the climate, though genial, and one, it is said, which will not suffer consumption to exist among the natives, is variable. Lodgings do not seem very comfortable, save for such visitors as have strength or spirits enough to make the best of everything. The invalid to whom this book relates had to mount forty-eight stone steps to her own house-door,—rather distressing practice, we submit, for one whose lungs were supposed to be in a morbid state!—The drinking water at Algiers is of a dubious quality. Sediment is deposited in the tea-kettle. Some persons avoid it, Mr. Davies assures us, because of the swarms of *animalcule*, pigmy leeches among the number, which it is known to contain. Mosquitoes may keep the light sleeper awake, supposing that they do no worse, and that he has disgusted them off his premises by following the recommendation of Mr. Davies, and has rubbed his wrists and forehead with liquid wornwood!—In brief, we cannot help fancying that when the disorder is merely a restless desire for change of place,—or when Wealth has power to transport the invalid from one land to another in its own fairy casket, and to conjure up in a strange land means and appliances which shall supply whatever may be found wanting,—the experiment of a midwinter rush to Algiers may be tried with rational hope of success; but that, under other conditions of malady or of means, it is one which should well be gravely weighed ere it is undertaken.

Let us now make room for a picture which requires little comment or introduction.—

"Omnibuses, tolerably well horsed, are always waiting in the Rue Baboulet to convey the excursionist to St.-Eugène, Point Pescade, or wherever he chooses to order them. They start at a moment's notice, and take the chance of picking up passengers *en route*. The fare to St.-Eugène is only five sous, and the little Arab horses frequently gallop at speed over the whole distance. The ready and available accommodation afforded by these *voitures* to all classes is worthy of notice, and the visitor has only to cast his eye on the strange and picturesque assemblage which they sometimes contain to be assured of their general popularity. For instance:—on the box in front may be seen the Mahonese driver with a nigger woman, wrapped in a blue bed-gown, sitting erect by his side, and grinning with delight at the pace with which the steeds are travelling; while next to her is a Moorish fisherman, with a bamboo rod thirty feet long, going to Point Pescade to entrap red mullet and rock-whiting. The interior is not, as an English omnibus would be, packed like a barrel of sardines, but there is ample room for all. A gay French lady, with a hoop à la *Pompadour*, sits comfortably by the side of a Bedouin Arab in his solemn burnous, while opposite to him is a fair Mauresque, whose pair of bright and beautiful eyes are alone visible, but which, shining like stars, are quite sufficient to remind him of that heaven which is promised to the faithful. Again, a Turk, an En-

glishman, two officers of the Chasseurs d'Afrique, and an ex-bedchamber lady to one of the queens of England—still a remarkable handsome and dignified specimen of the English aristocracy, and once the greatest beauty of her day—comprise a party which we have not imagined but seen in an omnibus at Algiers."

Here is a cheerful and charitable account of a visit to a monastery.—

"At a distance of eighteen kilomètres, or less than twelve English miles, from Algiers, on the road to Koleah, stands the grand Monastery of La Trappe, consecrated in 1845, containing ninety brethren of that society, and presided over by P. Marie François Régis, Abbé de Staouéli. It is situated on a wide plain, on which the palmetto grows in luxuriance, and which, from its high and airy elevation, would be selected as the spot of all others where rude health might be enjoyed. But until it was well drained by the indefatigable monks, it was found to be far otherwise; miasmatic vapours prevailed alarmingly, and these, aided by the rigorous and self-denying diet of the monks, carried them off in vast numbers. At present, however, to judge by their ruddy faces, and indeed by their own account of the place, it is as healthy as any part of the world. \* \* The monastery is a plain square building, distinguished by no architectural pretension whatever: it has an open quadrangle in the centre, which is ornamented by many curious flowers, orange-trees in full bearing, and a fountain of clear and beautiful water, in which gold and silver fish flourish and sport in their element. Spacious out-buildings, intended for farm and other purposes, are attached to the monastery; while outside of these a high wall, encompassing a hundred acres of garden, vineyard, orchards, and cemetery, surrounds the home inclosure. Beyond this again the cultivated farm encircles the whole in a ring fence, by the produce of which the establishment is maintained, and the simple wants of the brotherhood amply supplied. The monk who received us at the porter's lodge, and who, as guest-master, alone spoke, whispered a kind welcome, and invited us to breakfast at the hour of eleven. At that moment Mr. Vernon produced a beautiful hoopoe which he had just shot: the monk took the dead bird gently in his hand, and kissing it, said, in a feeling voice, 'This at least was innocent.' \* \* But breakfast was announced, and as Vernon and the writer had taken a long walk, besides their journey by *diligence*, they were both sharpened for the work. Nothing could be simpler than the table and its arrangements for the monks' own breakfast; a high table, with its dais, alone marked the distinction between the superior and the brethren. The breakfast served to us was excellent; every dish was home-grown or home-made; soup, rice-porridge flavoured with savoury herbs, an omelet, fried potatoes, cheese and butter, than which we had tasted none so good since we left our native hills; with raisins, figs, almonds, oranges, and sound wine of a Bordeaux character for dessert. During the repast, our friendly guide stood at a kind of sideboard, and read a long homily on the hospitable duties of Christians in general and guests in particular; but we confess we were too much occupied to pay proper attention to its salutary injunctions. The room in which we breakfasted was one which is always appropriated to the use of strangers, while above it were two or three comfortable bed-rooms, expressly prepared for the same hospitable purpose. Our next object, after breakfast, was to look over the farm, and to see how they practised the doctrine taught by the big book in the library. The crops of wheat were the most favoured of the cereals, and were in strong and promising condition; but the seed had been broad-cast, and, whether from rabbits or bad sowing, presented a somewhat patchy appearance. The barley was thin, and scarcely covered the nakedness of the land; but the vines, which occupied at least forty acres, seemed to be thriving, and, from the clean and well-hoed furrows, gave every indication of good management. The grape-blight, *Oidium Tuckeri*, for which sulphur is proved to be a specific, had committed no ravages here. The artificial grass, for the land had not long been



'laid down,' was excellent; the fences, however, were our especial admiration, and were such as Capt. Lamb's old 'Vivian,' or Lord Waterford's 'The Switcher,' would alone have faced. They were thus formed: outside, a row of the cross-thorn acacia, then a row of aloes, then one of prickly pear, and then a broad ditch; a vegetable chevaux-de-frise, and a terrible fence to cross under any circumstances. The cattle, in point of size, were finer than any we had yet seen in Algeria; but they were coarse, mouse-coloured beasts, large in bone and rough in their skins; Vernon, however, suggested that probably a thick hairy jacket was a great advantage in a country infested by mosquitoes and the much-dreaded cestrus, to which the monk bowed his assent. Cocks and hens, for the omelets, swarmed in the farm-yard; there were also a few long-legged pigs, and a capital heap of old stable-manure, which a monk was forking over at that very time. Also, at different points of the farm, there were corn-mills with overshot wheels, aqueducts, reservoirs, a bath-house, and lastly, lime-kilns, which they burned with the wild olive, instead of coal, and the quality of the lime was excellent. The last object of attraction was the cemetery: but here were no epitaphs, no costly sculpture to record the great deeds of the dead; and, with one exception, not even an inscription over a grave to denote its occupant. A few cypresses and a plain stone slab were the sole ornaments of this simple spot; the latter told the reader, in a few words, that the tomb beneath contained the remains of the Vicar of Algiers, who, valuing his friends the Trappists, had wished to be near them even in death."

One peep into the Place Royale, and we will close the show-box.—

"A man need not be an artist to enjoy the scene living and moving on the Place Royale; figures as varying and new to him as those of a kaleidoscope are presented to his delighted gaze whichever way he turns it. The picture is a perpetual feast to the eye: men of all countries meet here at all hours of the day, clad in every imaginable costume, from the garb of Old Gaul to that of the Faubourg St.-Honoré, from the bournos of the Sahara to the cocked-hat and epaulets of martial France. Here may be seen Grand Turks whose heads are surmounted by turbans as broad as their shoulders; Muftis or Mahometan judges buried in the endless folds of their white head-gear, which, from its evenness and precision, resembles a mighty cotton-ball wrought and wound in Manchester; the Algerine Jew in his purple and gold suit, with patent-leather high-heeled shoes, white stockings to the knee, and an amber-headed cane in his hand, of all coxcombs the greatest; princes of the land, with hewers of wood and drawers of water; French ladies in the last full fashion of the Parisian season; negresses in a cotton wrap of scrumpy dimensions, with unclad picaninies slung and pouched like young 'possums at their back; and, lastly, fair Mauresques, enveloped in snowy attire, who, were it not for the beautiful eyes whose sparkle cannot be veiled, might be mistaken for ghosts passing to and fro silently and mysteriously among the human crowd, but taking no part in its affairs. Amid this motley group you seat yourself under the shade of an orange-tree, and a venerable Moor, whose beard and benign countenance might aptly represent that of Father Abraham, and whose garb is that of Dives himself, places himself by your side, tucks up his legs, and in the enjoyment of a pipe, seeks to forget the hardships of his fallen race. The Arab of the Desert and the Kabyle of the mountains are lying at full length on the ground within a few yards of you, and display a set of limbs worthy of Hercules himself. Suddenly a sound strikes on the ear which attracts their earnest attention: the Arab and the Kabyle spring to their legs, and the Moor, lowering his pipe, blows out a last whiff in deference to the call. It is the cry of the Muezzin summoning the faithful to prayer: and if ever a Mussulman is roused from his habitual lethargy, it is to obey the law of his Prophet,—he washes in haste and hurries to the mosque."

And here we must leave Mr. Davies, tempted though we be by his tale of a white *Othello* on the boards of the play-house at Berwick-on-Tweed, and by other anecdotes, essential and episodical, which give a character to this pleasant volume. In its last pages the Divine becomes as eager as *Meleager's* self, concerning the sport of boar-hunting,—giving us as famous a chapter on the subject as if "Nimrod" or Mr. Grantley Berkeley had penned it.—No one, that is meditating a flight to Algiers, whether for health or diversion, or pursuit of Art, can dispense with so lively a companion as this book—dolorously out of taste as its frontispiece is.

*The Catechism of Positive Religion.* By Auguste Comte. Translated by R. Congreve. (Chapman.)

OUT of his positive philosophy, M. Comte was positively nothing. His book on analytical geometry is feeble and wordy to the last degree: his physical writings are no better. His peculiar philosophy has been for some time before the world. The present catechism is in dialogue between himself and a female disciple, but for whom, he says, his career would have been but that of Aristotle, and would have wanted energy for that of St. Paul! So it is written: and so we set it down. For ourselves, we cannot discover a single point of Aristotle in M. Comte: and we cannot read him in any account ever given of St. Paul, except that which St. Paul gave of himself, when he said he was not worthy to be called an apostle. Nevertheless, M. Comte looks stronger in his explanations of his system than in his scientific writings; which we attribute to his having thought more about his structure than about his materials. For he was a thinking man, and an honest man, and a benevolent man. But he was a terrible Pope. He opens with an extract from one of his lectures, in which he says that the servants of Humanity—philosophers and reviewers are addicted to the plural—come forward to claim as their due the general direction of this world. The Italian bishop, in his grandest days, always dictated to kings under the title of *servus servorum*. But M. Comte has the higher pretension of the two: for the Pope claimed no more than to be the Vicegerent of Heaven: while the philosopher acknowledges no rule and seeks no guidance except his own, and knows no heaven except that of sky and starlight. The three mottoes which he has adopted are, naturally enough, so many false metaphors. "Love as our principle:" love is not a principle, but a feeling. "Order as our basis:" order may be a rule of structure, but cannot be a foundation. "Progress as our end:" progress is means towards an end; the only progress which is its own end is that which men call quiescence.

From henceforth, says M. Comte, monotheism—whether Christian or Mussulman, which he calls the two incompatible monotheisms—is left to its natural course of inherent decay: M. Comte has announced Positivism, and all that remains to the worship of one Supreme Being is to die decently and quietly, and not make a noise about it. The monotheism called Christianity deserves more and more the unfavourable judgment which, during the three centuries of its rise, it elicited from the noblest philosophers and statesmen of the Roman world. For be it known that Jupiter and his comrades were preparing great things for the world, nay, they might even have anticipated Positivism, if the rise of Christianity had not put a stop to their slowly matured intention. And this rise is mainly due to the noble self-denial of St.

Paul, in accepting a founder who had no real claim. But this same monotheism is to be commended for its elaboration of logic. M. Comte here alludes, no doubt, to the study of Aristotle in the middle ages: but it is quite allowable to use this form of hesitation. For there were two previous logics. Fetichism, meaning the worship of natural objects, founded the logic of feelings; and polytheism the logic of images. What can this mean? Logic of feelings and logic of images, made complete under monotheism by the habitual use of the aid of signs, under the guidance of Aristotle? Has the translator done his duty? Are images mental or corporeal? Have we one more instance in proof of the *Nihil tam absurde dici potest, quod non ab aliquo philosophorum dicatur*?

M. Comte condenses all human morality into living for others. What is wanted is the binding together (*religio*) of man's inner nature by love, and then to bind the man to the outer world by faith. We are to recognize outside of us a superior power, to which our existence must always be in subjection. By rambling over our rambling author, we discover that universal order seems to be one object of faith, and of a kind of worship. The Positivist prays, and shuts his eyes during his private prayers, the better to see the internal image; but this image cannot be seen by opening the eyes over the pages of the work before us. And there is a future state; but we cannot from the work make out anything definite about it, or how it is known. Private worship consists in the daily adoration of the best types we can find to personify Humanity: and never will Art be able worthily to embody Humanity, except in the form of woman. From all this one might suppose that religious worship consisted in shutting the eyes, and imaging the handsomest woman of one's acquaintance; but this does not seem to hit other passages of the book. A Divinity also is mentioned, and mentioned as an object of worship; but how this can be we cannot imagine. However, it is not our business to explain the books we criticize; for if we made them clear when they are obscure, or rational when they are mystical, we should abdicate our representative function.

We leave the book to its readers. It is the work of a man who could write pages of mere talk on the equation of a straight line. He sets mathematics above everything else, in the way of secular knowledge: and he will be an instance fit for those who want to be profound in the laws of thought, and get over their ignorance of mathematics by proving that mathematics and ignorance are all one and the same thing. But in truth M. Comte is a very poor mathematician.

Seriously, no reader need be alarmed, either for himself or his children, by the atheism, if that be the word, which is M. Comte's profession. He carries a Deity with him through every page. He calls it Humanity: but he does not mean the nature man has had, or can have in any state of things resembling time past or present. He means humanity made perfect by Positivism, that is, by his religion. There is a mysterious power which man ought to serve, which demands from him worship and self-sacrifice. The great points seem to be, first, not to spell the Supreme in three English or four French letters; secondly, not to give him any power of dictating, except through the tongue of M. Comte. A restriction of this last kind is adopted by many, each for himself, of those with whose orthography no fault can be found.

*The History of Herodotus.* A New English Version, edited with copious Notes and Appendices, by George Rawlinson, M.A., assisted by Col. Sir H. Rawlinson and Sir J. G. Wilkinson. Vol. I. (Murray.)

"Father of History" is a title which, in spite of Cicero, some modern critics would gladly change for a less time-honoured appellation. Shades of Bentham and of Mill now surround the growing historian; daily he must travel further from the East, the morning-land of myth and wonder, and attended by theories of civilization find tradition and colour vanish before the light of common sense. Recurring, not without apprehension, to our old Greek wonder-book as it lies before us, examined and annotated by a triad of erudite editors, it is gratifying to find the integrity of Herodotus unimpeached, his accounts in the main correct, and a certificate given him as a creditable historian. He has been much accused and opposed,—reproached with extravagance and inaccurate description,—statistical philosophers, craving for ancient city reports, bygone market prices and archaic import and export duties, have objected to his anecdotes, railed at his superstition, and disproved his chronology; while lovers of Homer, travellers by the Nile or the Tigris, Asiatic scholars, philologists, ethnologists have been glad to take the chronicle for what it is, not over-scrupulous about faults, but grateful for the various lore, the odd linguistic forms, the records of races and dynasties and religions, and the bloom of old-world life so freshly preserved in its pages. A critical historian Herodotus is not, being more prone to fancy than to reason, to apophthegm and picture than to thought or generalization: an ethnological incident, a royal circumstance—a question of costume, art, religion, national or household usage—the invention of chess, the inlaying of steel—a scene from a votive tablet, the inscription round the rim of a goblet, or at the base of a statue—the blast from a forge or the sparks from an anvil—brickmaking, irrigation—Babylonian canals, temples, and palaces—mystic cycloid cities rising from the plains with walls of seven hues, brazen gates, and battlements of gold and silver—an inventory of divine couches and robes and vestments—details of horses and dogs bewildering to our parsimonious conceptions (sixteen thousand mares and eight hundred stallions, besides war-horses, and dogs which required four villages to support, being considered in the good heroic times the proper estimate for a nobleman)—contrasts of bygone peace and battle—invasion, overthrow, and captivity—groups of primitive country-people busily sowing or watering their wheat, or barley, or millet, or tending the fruit of the palms to the date-bearing branches—eager market-folk punting along between their asses and wine-casks in pitched wicker-boats down the Euphrates to Babylon—shadows of sullen kings and conquerors advancing on sacred white horses—degrading an anarchic river into a canal, or scouring and binding an irreverent sea—or in more familiar guise conversing with sages, sheltering fugitives, warning fellow-kings of the hand of an invisible Nemesis;—all these, with portraits of queens and heroes, with memorable festival and hunting and funeral scenes, battle-fields strewn with skulls he has trodden, cities and laws and customs he has compared, effects of climate and lands he has surveyed, successions of dynasties, piratical and imperial raids, Herodotus skillfully employs as side-lights for his great national battle-picture. An epic rather than a history it is. As Niebuhr notes, "there is a unity amid its episodes which are retarding motives," and yet seldom fail to help on the

main story. Half of the charm of the narrative lies in them. How much we should lose by the excision of the story of Arion at sea chanting in his bardic dress to the wild Corinthian sailors who cared more for his gold than his music,—or of the filial piety of Cleobis and Bito,—or the evil hap of Adrastus,—or Croesus at the funeral pyre—or the death of Cyrus,—or Xerxes with Demaratus,—or Polycrates with his ring,—or Psammenitus sitting at the city-gate showing no sign while his son was led to death and his daughter made a slave of, but bursting into tears when an old friend greeted him and asked alms:—pictures that touch our hearts as much from their natural truth as they charm us by their simple beauty.

On the life of Herodotus and the historical notes and essays Mr. Rawlinson has bestowed much loving care and diligence; there is scarcely an ancient or modern writer whom he does not seem familiar with, and what light recent Oriental discovery serves to throw on the topics of the history the Editor avails himself of amply, having secured such distinguished associates and referees as Sir Henry Rawlinson and Sir Gardner Wilkinson. The result is, as far as life, and notes, and appendices go, the completest English edition of Herodotus yet published. All the adverse charges made, from Ctesias down to Col. Mure, against Herodotus are weighed, his faults and excellencies balanced, and a very able defence made for the historian. Mr. Rawlinson admits the allegation of credulity, love of effect, inaccuracy in arithmetic, occasional discrepancies and repetitions,—but begs his readers to remember the chronicler's candour, his *naïveté*, his freedom from national prejudice,—the love of research that took him in perilous times at his own cost a journey of ten or fifteen thousand miles, that made him travel "from Egypt to Tyre, and from Tyre to Thasos to clear up a point of antiquarianism of no importance to his general history, and which could carry him from Memphis to Heliopolis, and then again up the Nile nine days' journey to Thebes, for the mere purpose of testing the veracity of his Memphitic informants." Compared with the gazetteers and genealogists who preceded him, considered in relation to the literary ways and means of his age, Herodotus' merits are very great indeed. What delicious slyness and quaintness and humour pervade each story—a freshness like that of a Greek Chaucer or Fuller,—as when he says, "The Egyptians tell these stories: if any one think them credible, he is at liberty: for me, I am not obliged to write all that I have heard,"—or in that story of the Pandæans, who put persons to death as soon as they were attacked by any malady, to prevent their flesh from spoiling.

"The man protests he is not ill in the least, but his friends will not accept his denial; in spite of all he can say they kill him and feast on his body."

Lucian's pleasant story of the recitation of the History at the Olympian games, Col. Mure has ruthlessly dissipated by calculating that a recital of the Nine Books would require six or seven hours a day for nine days running—a task unreasonable enough at any time, but exceedingly so under a hot summer's sun. The solar objection has been anticipated by an old grammarian, who has a story ready to explain how that Herodotus put off his recitation at Olympia in the hope of a cloudy day, until the crowd dispersed; and ever after in Greece men who failed to fulfil their promises were likened to "Herodotus and his shade." In any case, the story, we fear, must be dismissed, even if the candour and impartiality of the history itself were not insurmountable arguments against an Olympian recitation—arguments equally strong against a Theban or a Corinthian

rehearsal. At Athens, to which city the biographer supposes Herodotus to have repaired, as an American might to London, it is possible there may have been a select recitation, and possible, too, that young Thucydides may have been among the auditors who were charmed by the full continuous flow—the *λέξις εἰρομένη* of the Herodotean music. Adequately to represent this rhythmic structure in English is no easy task, and Mr. Rawlinson in his translation has not attained even the measure of success that was possible. We have compared the present version with the versions of Littlebury and Beloe, and though in general more accurate, Mr. Rawlinson's rendering is less grateful to the ear than either, and infinitely below the nerve and pathos of the first translator. An example will enable our readers to judge. The exordium of the History is thus rendered:—

"These are the researches of Herodotus of Halicarnassus, which he publishes in the hope of thereby preserving from decay the remembrance of what men have done, and preventing the great and wonderful actions of the Greeks and the Barbarians from losing their due meed of glory; and, withal, to put on record what were their grounds of feud."

Not to dwell on the offensive prepositions, there is an exceeding vagueness in rendering, or, in German phrase, upsetting, *ἐξίτηλα τῷ χρόνῳ* into "preserving from decay," and no authority for representing *ἀκλῆα γέννηται* as "losing their due meed of glory." Further on (page 154), we have "they exposed their merchandise"—which may be French, but is certainly not English—for *ἐκτιθέντες τὸν φόρον*,—and Mr. Rawlinson is too accomplished a scholar not to know that *ἀμείνων ἐκτείναναι μάλλον ἢ ζῶειν* is not "it is much better to die," the comparative adverb being redundant,—and that *μητέρα, οἶον τέκνον ἐκέρχεται*, changed into "the mother who was blessed with such a pair of sons," is not an elegant, even if it were a literal version.

The story of Cleobis and Bito is an old favourite of ours; and as it is, on the whole, a favourable specimen of the translator's skill, we subjoin it:—

"Cleobis and Bito," Solon answered, "they were of Argive race: their fortune was enough for their wants, and they were, besides, endowed with so much bodily strength that they had both gained prizes at the games. Also this tale is told of them. There was a great festival in honour of the goddess Juno at Argos, to which their mother must needs be taken in a car. Now, the oxen did not come home from the field in time; so the youths, fearful of being late, put the yoke on their own necks and themselves drew the car in which their mother rode. Five-and-forty furlongs did they draw her, and stopped before the temple. This deed of theirs was worshipped by the whole assembly of worshippers, and then their life closed in the best possible manner. Herein, too, God showed forth most evidently how much better a thing for man death is than life. For the Argive men stood thick around the car and extolled the vast strength of the youths; and the Argive women extolled the mother who was blessed with such a pair of sons; and the mother herself, overjoyed at the deed, and at the praises it had won, standing straight before the image, besought the goddess to bestow on Cleobis and Bito, the sons who had so mightily honoured her, the highest blessing to which mortals can attain. Her prayer ended, they offered sacrifice, and partook of the holy banquet, after which the two youths fell asleep in the temple. They never woke more, but so passed from the earth."

The close of this translation is not to be compared with Littlebury's:—"When she had finished her prayer, and her sons had sacrificed and feasted with her, they fell asleep in the temple and awaked no more." One book only of Herodotus is translated in this volume, 300



pages of appendices occupying more than half the remainder, and forming the most valuable portion of the work. The history of Lydia, the geography and history of Asia Minor, Assyrian and Babylonian chronology, religion, numbers, art, and history, are fully discussed in a series of learned essays which Sir H. Rawlinson has either written or revised; and the work throughout is enriched by excellent maps and illustrations.

#### MINOR MINSTRELS.

Two working-class poets have combined to publish a volume—*Fear-Nac-Flu, a Combat; and other Poems*. By G. Curtis and T. L. Aldridge. (Bennett.) In a bold Preface, they avow that the book "may contain nothing remarkably pretty nor extraordinarily sublime," that the minor pieces "may appear neither interesting nor instructive," and that "the more lengthy and pretentious productions" may be thought "singularly incoherent and incomplete"; but Mr. Aldridge concurs with Mr. Curtis in believing that the work is one of general merit. On that point, we will add a word of testimony. The poems are really creditable to the writers, although they might have been improved by those "auxiliary graces" concerning which the Preface has an irreverent paragraph. The leading piece is professedly in imitation of Scott, and is less pleasing than the fragments. Some of these, roughly wrought as they are, overflow with natural warmth, and throw bright colours upon the page. Among the more unprepared rhymes is a reminiscent sketch, agreeably careless:—

Night dies, morn peeps, fleet shadows fitful glide:  
Sweet on the river, soft upon the tide,  
Dabbling the waters with melodious oar,  
Plasheth a maiden from the fragrant shore.  
Exult, my muse, exult with wakful wing!  
'Twere base to see her, and not of her sing.

—And then the singer says—

Her locks were lustrous as noon-rays unfur'd,  
But much more beautiful, since they were cur'd!  
Her eyes were glorious as starlets two,  
But much more beautiful, since they were blue!

—The conceit is pretty.

*Ina, a Lay of the Bruce's Heart; and Norella, a Song of the Sea*, are by Mr. Andrew Simon Lamb (Edinburgh, Grant), whose favourite instrument is obviously a shrill clarion, for in his first page he sounds to arms in Seville, passing, however, by an artistic transition from battle to banquet, and warning his reader for the sanguinary work to come. Chivalry spreads all its banners in the open air, and romance lurks in a Moorish dungeon. Finally, the scene changes from purple to brown, and the last echo of the song is upon the hills of Scotland. In 'Norella,' seven cantos relate the fortunes of a beauty, a rover, and a youth,—and Mr. Lamb makes curious experiments in versification. His patriotism confers upon the volume its principal characteristic.

*Wild Notes*. By E. Passingham. (Hope.)—There is no full-throated ease in these "wild notes." They might be April pippings, before the warm winds have tempted birds of richer voice to rehearse their summer songs. The author invokes the "gift divine" of poesy, and apostrophizes cowslips and tulips, as poets, by a law of their nature, are compelled to do; but he varies his minstrelsy with legends of dark spirits, banshees, the resurrection of Lady Edgecumbe, the spectre of the sands, ghosts, the bells of Borcastle, and the Shower of Blood. He has but indifferently cultivated the slight faculty he possesses.

The Rev. J. E. Bode's *Occasional Poems*, (Longman & Co.), are on pictures, bells, fountains, sunsets, trees, and the familiar incidents of life and nature, as well as upon doctrinal and devotional topics. They are, in general, fluent, graceful, and carefully polished. Mr. Bode is not unfrequently tender and eloquent at the same time; and his verses thence derive a charm traditionally associated with the flow of touching thoughts in a pleasant melody.

In *The St. Lawrence and the Saguenay, and other Poems*, (Tribner & Co.), Mr. Charles Sangster dips a landscape pencil into American tints, and brings upon his scene the forests, the rivers, and their inland archipelagos, the red granite rocks,

the immemorial pine-shadows, and unmeasured vastness of the New World. There is nothing Orphic in the fable of America, yet all is primeval, boundless, and sublime; and Mr. Sangster, who is a ready singer, rejoices in the magnitude and splendour of his own land. He is too loud and conventional; yet his pilgrimage is agreeably performed, and the breath of his enthusiasm is fresh and not ungrateful. It is true that he indulges in egotistic ecstasies concerning the spirit-kiss of the Spring upon his lips, and her purple breath upon his encarnated cheek; but he has an artist's eye, and sees the beauty of the earth, if he cannot actually paint it. Of what quality his national opinions are, here is a stanza to show:—

What! allied to Merrie England,  
Have ye not a noble birth?  
Yours, America, her honors,  
Yours her every deed of worth.  
Have ye not her Norman courage?  
Wear ye not her Saxon cast?  
Boast ye not her love of Freedom?  
Do ye not revere the Past?  
When her mighty Men of Genius—  
Chaucer, Shakspeare, Milton, Pope,  
Glorified that selfsame language,  
Since become your pride and hope?  
Do ye not respect the council  
Where her living statesmen sit?  
Would ye blot the fame of Walpole?  
Dare ye slight the name of Pitt?

The sentiment of this passage is all that deserves notice.

Another minstrel, with a national inspiration, is Mr. Thomas Newbigging, who evidently sat longingly at the feet of Burns before he wrote *Songs and Poems*—(Edinburgh, MacLachlan & Stewart.)—He is not elaborately Scottish, and his verses have a tinkle and vivacity not unpleasing. Of the songs, the minstrel may hope that some shall echo into popularity.

Miss Harriet Nokes, author of *The Home Wreath, and other Poems* (Longman & Co.), is apparently a Bilston laureate, and introduces her minstrelsy "under the immediate patronage" of sundry noble and gentle personages. She is, at any rate, one who writes rather from aspiration than inspiration.

I cannot, oh! I cannot give thee up.

Sweet Poesy! thy cup is charmed, and they  
Whose lips but touch the brim, lose in that touch  
All power to leave thee, though the will were theirs.

—The reputation of these poems will probably continue local.

*Ballads and Lays, illustrative of Events in the Early English History*. By the Rev. F. W. Mant, B.A. (Bell & Daldy.)—What Sharon Turner, Fuller, Smollett, and others describe in prose Mr. Mant relates in verse,—the invasion of Great Britain, the cockle-shell triumph of Caligula, the Christian gallantry of St. Alban, and the love of Vortigern for Rowena. The style is generally that of the ballad, moving with variety and animation. The volume is of more interest than such volumes customarily are, on account of its half-legendary, half-historical tinge.

*Sketches of Place and Character, and other Poems* (Glasgow, Ogilvie), are faint outlines, wanting in firmness and colour.

Mr. Thomas H. Gill, in *The Anniversaries* (Macmillan & Co.), professes to commemorate great men and great events, selecting the anniversaries of Perpetua's martyrdom, of Chatham's death, of Washington's birth, of Shakspeare's birth, of Cromwell's, of the signature of Magna Charta, of the Battle of Sempach, the abolition of Negro Slavery, the destruction of the Spanish Armada, and the funeral triumph of Blake in the Sound. A fiery English spirit invigorates the poems, which are otherwise commendable on account of the study with which the rhythm and diction have been elaborated.

#### OUR LIBRARY TABLE.

*Labour and Triumph. The Life and Times of Hugh Miller*. By Thomas N. Brown. (Griffin & Co.)—Here is another book showing how much the humorists and rhapsodists of modern times have to answer for in the shape of imitative productions. We might have fancied it hard to make a biography of Hugh Miller utterly distasteful, supposing the work undertaken by one whose sympathies lay with his subject. Such a difficult feat,

however, is here accomplished. Mr. Brown is earnest, not merely to show the virtues and to sum up the claims of his hero, but also to display his own depth, poetry, and critical and philosophical sharpness. He is one of the many whose perceptions (and periods) the influence of a living writer has thoroughly unsettled and confused. A simple tale simply told seems impossible to him. He must ever and anon be thrusting himself betwixt Hugh Miller and the public,—and his book might be called 'The Opinions and Admirations of Mr. Thomas Brown,' having for pretext the Author of 'The Old Red Sandstone' and 'The Testimony of the Rocks.' A piece of harder reading than this has not lately been submitted to us. It is, moreover, a work of supererogation: since Mr. Brown indicates that a biography may be expected which will include the private correspondence of Hugh Miller, and announces that, in order not to interfere with this, he has drawn only from sources of information which are within the reach of every one. Such being the facts, we cannot help asking, "Why have written at all?" Had the book been a good one, it might have passed, albeit, a superfluity:—as matters stand, its author's self—yet more his style—establishes a case of intrusion into, not addition to the Library of Scottish Biography.

*The Bruce, from a Collation of the Cambridge and Edinburgh Manuscripts*. (Aberdeen, printed for the Spalding Club.)—John Barbour, Archdeacon of Aberdeen, in the latter part of the fourteenth century, has left, in the poem before us, the earliest specimen of northern English. His subject was one of the noblest and most exciting that could be selected:—freedom and the deliverance of his country by Robert the Bruce. The poem, consisting of no less than one hundred and fifty fyttes, commences with the disputed succession to the Scottish throne, and is continued to the death of Bruce, when—

With verry repentans he gaf  
The gast, that God till hevin couth haf  
Emang his chosin folk to be  
In joy, solas, and angelis gle!

—Few, perhaps, will agree with Pinkerton, who prefers Barbour to Dante and Petrarch; but none we think can peruse this poem without recognizing in it the true poetic fire and a smoothness of versification which, but for its great length, would render it, in spite of its antique phraseology, a readable book. Above all, the poet is always in earnest. He not only praises his friends, but sometimes curses his enemies, with a fervour which, if not quite proper in an archdeacon, is very striking. 'The Bruce,' as might be expected, soon became popular; and as a necessary consequence in those days, was accepted as history, which it was not, if, indeed, accuracy be essential to history, which would now appear to be an open question. The editions of this work are numerous, the best known being one by Pinkerton, in 1790, and another by Dr. Jamieson, in 1820. The former was printed from a copy of the Edinburgh MS., which was not made by Pinkerton or under his inspection, and it contains many errors. Dr. Jamieson's edition was founded on a more careful examination of the same MS. Mr. Innes has now collated the Cambridge with the Edinburgh MS. The former, which, however, is imperfect in the beginning, affords, in the opinion of the present Editor, the better readings and has been written with greater care. Mr. Innes has also consulted the various editions which are extant, save one, which is the earliest of all, printed at Edinburgh, 1570-1. Of this edition one copy only is said to exist, and this Mr. Innes "has not had the advantage of seeing." He does not say why. If access has been refused, he might at least have exposed its possessor on a literary gibbet. The present is, no doubt, the best edition of this very interesting poem, but the size of the book is alarming; many that would dip into one of the small volumes of Pinkerton's edition would shrink with horror from the bulky volume before us. In pity for such weak brethren, who may nevertheless feel some curiosity as to the work of this Scottish Homer, or desire to compare his language with that of his Southern contemporaries, Chaucer and Gower, we extract a few lines:—

A freedom is an nobill thing,  
Freedom mais man to haf liking,  
Freedom all solas to man gifts,  
He lita as es that frely liffs.  
Ane nobill hart may haf nane es,  
Na ells nocht that may him ples,  
Gif freedom falyhe, for ire liking  
Is yharnt our all othir thing,  
Na he that ay has liff fre  
May nocht knaw wels the propirte,  
The angr, na the wrechit dom  
That is couplit to foul thridlom,  
Bot gif he had assait it;  
Than all perquer he suld it wit,  
And suld think freedom mar to pris  
Than all the gold in ward that is.

—The Editor has not been able to add anything to the very small stock of information which we previously possessed concerning the personal history of the author.

"Ask Mamma"; or, the Richest Commoner in England. By the Author of 'Handley Cross.' With Illustrations by John Leech. (Bradbury & Evans.)—The Author of this baker's dozen of brown pamphlets tells the strict truth in his Preface, wherein "the serial" is recommended to the lovers of light literature, because it has no plot. This, we cannot but fancy, has enabled its projectors to "pull up" earlier than they may have intended originally; and, by marrying off a few couples on the spur of the moment, to bring it to a full stop. Such incident as there is belongs to the son of a Becky, who is started in fine life by being sent to stay in divers country-houses, inhabited by divers sporting lords, gentry, and black-legs. This *Don Quixote* is fitted out with a Panza in the shape of a foreign valet. Billy Pringle goes a-hunting, and does not like it,—is jockeyed, cares about his clothes almost as solicitously as one Pelham, a cockcomb, did a quarter-of-a-century since, though, of course, far less refined in his knowledge and taste;—and the book ends when the Author becomes tired of scribbling dreary funlike this, and Mr. Leech (no wonder!) of wasting his genius in trying to set it off to advantage. Even that inexhaustible designer—whose fertility of excellence is one of the marvels of modern draughtsmanship—seems for once to have given way; yet the entry of the two ladies to Mrs. Yammerton's evening party (page 136) is worth the price of the number twice over. A pair of better faces were hardly noted down by Hogarth.

*Aspirations of Nature.* By J. T. Hecker. (New York, Kirkc.)—These "aspirations" are a series of special pleadings in favour of the Roman Catholic Rule of Faith. The most distinguished masters of philosophy, ancient heathen and modern teachers, German and French, are brought to the bar and questioned concerning their works with a compendious brevity, followed by an inexorable sentence of condemnation worthy of Fouquier-Tinville himself. Kant, Fichte, Hegel, and Feuerbach are examined and despatched in less than ten pages. Short, detached sentences from some of their utterances are taken, like single bricks, to give a notion of the edifice, and thrown aside as worthless with a courage that ignorance alone can bestow. Then follow the French philosophers, the prisoners of Reason. They are allowed a little more than seven pages for their indictment and defence, and are marched off summarily to perdition, and their works consigned to the purgatorio, or expurgatorio, or whatever may be the orthodox limbo prepared for all such. The author then proceeds to show the marvellous beauties of the Roman Catholic Church as the only rational or satisfactory pabulum for the sick and seeking soul, disposing quite by the way of all the sects and shades of Protestantism in a fashion that reminds us of an old book we once met with, called '*Moyens sûrs et certains de Convertir tous les Héretiques*,'—"moyens" none but Captain Bocabid or Alexandre Dumas would be capable of following out. The glib, easy-going smoothness by which difficulties are set up and bowled over like nine-pins is curious and edifying. Controversy is generally a long-winded piece of business; in the case before us, as the author himself acts all the parts, doing the roaring for the lion into the bargain, it is wonderful how quickly all is despatched. The exploits of the old Paladins driving the Saracen hosts before them, one man chasing a thousand, or

the king whose enchanted sword could decapitate an army by the command of "Heads off, soldiers!" were small matters compared with the slaughter Mr. Hecker makes of all the reason and philosophy not serving under the banner of the Church. Men who have spent their lives in the shadow of "deep, silent thought" might not unreasonably object to having the work of long years represented in a single sentence, and their whole meaning arbitrarily cut down to fit it. It is condemning the Genius to get into a small phial with a witness! But Mr. Hecker is a wonderful man;—he has all the wisdom and inspiration of both Church and Councils at his back; and, though he reminds us of a certain parlour game, called the "Short-armed orator," still he repeats the opinions of "The Church," and to those who are already of his persuasion his will be words of wisdom.

*Lay Thoughts on the Indian Mutiny.* By a Barrister. (Sweet.)—A sensible pamphlet by a thoughtful matter-of-fact writer, who will not allow his equilibrium to be disturbed by the outcries of religious enthusiasts or the sneers and misrepresentations of would-be reformers. He regards the mutiny as the natural result of maintaining an overwhelming mercenary force, discredits the charges brought against the administration of the Company, and advises moderate means when the revolt shall have been decisively quelled.

*Proceedings of the Archaeological Institute. Memoirs chiefly illustrative of the History and Antiquities of Northumberland.* Vol. I. Miscellaneous Papers. Vol. II. Feudal and Military Antiquities. (Bell & Daldy.)—The county of Northumberland yields to none in antiquarian interest. Every archaeologist—whether he belongs to the class that rejoices over Roman remains and illegible inscriptions, or to the more numerous body that delights in early architectural remains, or to that still larger class which in these latter days joins the antiquary in his ramble for the sake of the pleasant pic-nics and luncheons which are incident thereto—will meet with the object of his desire in this division of the kingdom. Nowhere are the Roman ecclesiastical and baronial remains more numerous and interesting. Nowhere are the reception-rooms of the nobility and gentry more spacious. Newcastle, therefore, was well chosen for the headquarters in 1852. The Institute was fortunate in having the Duke who now enjoys the domain of the Percies as its patron. It has been nobly supported by the contribution not only of papers, but of admirable illustrations, which form an interesting feature in these volumes. When we add to these advantages the fact that the Society of Antiquaries of Newcastle received their Southern invaders with open arms, it will be seen that the circumstances of this meeting were such as to justify an expectation that the transactions would be of unusual interest. These favourable anticipations are more than realized. In the Miscellaneous Papers in the first volume, we have interesting dissertations on the early history of Newcastle and Durham,—a plan and description of the extensive excavations made by direction of the Duke of Northumberland, on the occasion of this meeting, at the Roman Station of Bremenium,—and a paper of much practical as well as antiquarian interest, in which the history of the coal-trade and of the improvement made from time to time in mining operations, is concisely stated. In the second volume we have a most valuable county history, by the Rev. C. H. Hartshorne, with admirable illustrations supplied by the liberality of the Duke of Northumberland. Publications like the present must, we apprehend, speedily set at rest any doubt which may still exist as to the utility of these Societies.

The Speech of the Earl of Clarendon, delivered in the House of Lords, on the 1st of March, On the Recent Communications with the French Government, has been printed in a separate form.—With this we may classify other pamphlets of a political character:—*The Defence made by Carlo Poerio* on his trial before the Grand Court of Naples in 1851, with Extracts from a Manual of Private Instructions to the Police, issued by the King of Naples, —and *The Late Genesee Insurrection Defended. Parties in Italy; What are They? What have They*

*Done?* by Joseph Mazzini.—On parliamentary reform, three new pamphlets:—*How the Representation may be amended Safely, Gradually, and Efficiently.*—Hints for the Reform Bill, in a letter to Lord Palmerston,—and *A Letter to the People on Reform of Parliament and the House of Parliament*, by Sir Charles M. L. Monck.—The titles of the following will serve to explain their objects:—*The Recent Banking Crisis*, by John Scott, B.A.,—*The Income of the Kingdom and the Mode of its Distribution*, by Charles Bray,—*The Industrial Employment of Women*, by Charles Bray,—*The Industrial Museum of Scotland in its Relation to Commercial Enterprise*, by George Wilson, M.D.,—*Coinage, Weights and Measures; or, a Ten or Decimal Plan*, by Edward Nugent Ayrton, M.A.,—and *Votes of Members of Parliament on Ecclesiastical Questions, Session 1857*, with the votes on the Church-Rate Question in the previous session.—*Continuous Education* is the title of a pamphlet, containing "practical suggestions about libraries, discussion-meetings, lectures, and other means of promoting self-culture," by the Rev. F. W. Naylor, B.A.—*Letters on the Labouring Population of Barbadoes*, by Meliora, were originally published in a West Indian newspaper.—The Rev. F. W. Farrar, in *The People of England*, a lecture, elaborates a series of historical views,—and Mr. John Wilson prints an Appendix to his work, *The Lost Solar System of the Ancients*.—To these we may add a general list of varieties:—*Documents and Proceedings connected with the Donation by William Brown, M.P., of a Free Public Library and Museum to the Town of Liverpool*, printed for private distribution,—*Electricity Revealed to the Million*, by Richard Laming, M.R.C.S.—*Directions for the Preservation of Health and the Prevention of the Spread of Catching or Infectious Diseases*,—*Crime in its Relation to Religion, Education, or Laws, as exhibited at Home and Abroad*, by the Rev. Giles Pugh, British Chaplain at Naples,—*A Recommendation for Abolishing the Rank of Commander in the Royal Navy*, by Admiral Bowles,—*Culture of the Chrysanthemum as practised in the Temple Gardens*, by Samuel Broome, F.H.S., Gardener to the Honourable Society of the Inner Temple,—from Madrid, *Anuario de Universidad Central* for the Sessions of 1857 and 1858,—and from Stuttgart, *Die Ligne der Imperf ein Englischen Blaubuch und die Protestanten gegen den Impfwang*, by Dr. C. G. F. Nittinger.—In John Brown's *Hard Lines* on the Princess Royal's Marriage and the Death of General Havelock, it is difficult to say whether the grossness preponderates over the stupidity.

## LIST OF NEW BOOKS.

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## HOGAN, THE IRISH SCULPTOR.

11, William Street, Belgravia, April 8.

Something less than half a century ago a gentleman passing through one of the principal streets of Cork observed a poor boy with a case-knife and a bit of wood copying a piece of sculpture over one of the old houses in that ancient city. He looked over his shoulder and perceived a wonderful carving, a copy of the model already in progress under the rude implement. He asked the boy a few questions,—was answered with great intelligence and passionate enthusiasm for the art in which he was working. He took him home, gave him a little work to perform, and, fairly charmed by the promising genius of the youth and his apparently fine disposition, he gave him the means of proceeding to Rome, and a letter to an eminent sculptor there.

At the end of twelve succeeding years the boy returned to Ireland, one of the most promising of the Roman School, of which Thorwaldsen was then the chief. The fame of the Irish youth had reached his compatriots, and the Brotherhood of the Catholic Church in Clarendon Street sent him an order for an "Ecce Homo,"—and he accompanied his own work to the land of his nativity. His work was accepted, and considered a miracle of talent.

Other works of his found their way to public notice. One was presented to the writer of this note, a shepherd sleeping by his dog, which obtained the suffrages of all who were highest in the Irish metropolis—but his reputation fell into the mire and yellow leaf of utter neglect from the want of patronage—the patronage of party, which he had no means or did not seek to obtain. He worked on hopelessly and helplessly in that country of all others in Europe, the one where native talent is least noticed and the last rewarded—where an Irish Lawrence would not have thriven and an Irish Shiel could not remain. He worked, drooped, sickened, and died within the last few weeks, leaving behind him a still young Italian wife and eleven children unprovided for.

Hogan was a Catholic, but the Catholic gentry high born are poor patrons, and the Protestant supremacy has no sympathy with papist genius. Still pity may give ere patronage begins, and both pity and love of Art are called on for one of Ireland's most eminent and most neglected children.

SYDNEY MORGAN.

## HEREDITARY ELEMENTS IN THE HOUSE OF COMMONS.

It is to be desired that some one with the appropriate biographical knowledge would give us an historical "Dod," with brief notices of the M.P.'s in past generations. The great orators and leading statesmen are "favourites of history," but there is a large crowd of secondary politicians, of whom we would like to have authenticated references. Such considerations have occurred to me while perusing the "List of the Long Parliament," appended to the second volume of Mr. Carlyle's "Letters and Speeches of Cromwell." The formidable character of the Parliament is stamped in the names composing it. The landed property, the new wealth, and the active ability of the country are powerfully represented in the 842 names on the roll.

In many cases, also, the connexion between certain families and particular localities, is as easily seen now as then. Sir Edward Deering, in 1642, was disabled from publishing the speeches which he made to Parliament as member for Kent, and it is only a few weeks since one of his descendants resigned the representation of that shire. Then, as now, the Bullers were connected with the representation of the south-west of England; the Evelyns then sat for boroughs in Surrey, and in our day a member of that family has represented a division of the shire; a Fitzwilliam sat for Peterborough in the Long Parliament; a Herbert (then, as now) sat for Wiltshire; a Howard sat for Carlisle, an Irby for Boston, a Jermyn for Bury St. Edmunds, a Keke-wich for Liskeard, Sir Norton Knatchbull for Romney, a Knightley for Northampton, Sir Edward Littleton for Staffordshire, Sir William Litton for

Hertfordshire, (Sir E. B. Lytton sits for the same county, and, through his mother, represents the estate of Knebworth); Walter Long sat for Ludgershall, Wilts, and in his Life of Lord George Bentinck, Mr. Disraeli has enumerated "the pleasant countenance" of another Walter Long in our own times; and Sir Thomas Lucy sat for Warwick.

This identification with particular localities is interesting, and is to a great extent corroborative of our own observation of English society. Although genealogists indulge too much in mythical fancies, and though from experience we are somewhat sceptical about heraldic pedigrees, yet documents like that before us, where authenticity cannot be disputed, prove satisfactorily the ancient character that belongs to the English gentry. Our nobility, to a great extent, is comparatively modern, but no error can be greater than to confound the titled aristocracy with the landed gentry, many of whose representatives have refused peerages. But we continue to cite from the list of the Long Parliament. William Monson (Viscount Monson in Ireland), one of the King's Judges, sat for Reigate. The great Gatton Park estate, just outside Reigate, now belongs to that family. It was bought of the celebrated turfite, the late Sir Mark Wood, who sold it to the executors of the late Lord Monson, not long before Schedule A. materially reduced the value of the property. "The Honourable Baptist Noel" sat for Rutlandshire; an Onslow sat for Surrey; Sir Hugh Owen for Pembrokeshire; Sir John Packington for Aylesbury (the present active baronet of the same title, through the female line represents the name); Pierpoints and Pigots for Notts; a Price for Radnorshire; Sir John Ramsden for Northampton; Francis Russell for Cambridgeshire; Lord William Russell for Tavistock, and John Russell also for Tavistock, a borough preserved in 1832, and upon whose retention with two seats, the late Mr. John Wilson Croker was so severely personal.

Tiverton (now numbering a certain potent personage as one of its members) was represented in the Long Parliament by Peter St. Hill, or Saint-hill. He is put down in Mr. Carlyle's list as having been disabled in 1644, and Clarendon alludes to him as one of the Commissioners who met the Prince of Wales at Bridgewater in 1645. A curious account of him will be found in "Olla Podrida," Vol. I. pp. 298—306. Nicholls & Son, 1844. (Printed for Private Circulation). Two St. Johns sat for Bedford and Totness; Sir William Saville, a great Parliamentary name, sat for Old Sarum; Edward Seymour sat for Devonshire; a Slingsby for Knaresborough. There were six "Smiths" and one "Smyth" in the Long Parliament; and at present there are also six "Smiths" and one "Smyth"; but, with the exception of John Smith (afterwards Lord Andover), it is not easy to trace the descendants of the Smiths of the Long Parliament. The Parliament, also, had four "Browns" and one "Browne"; it had four "Joneses" (including Lord Ranelagh, a peer of Ireland), and only one "Robinson," who sat for Scarborough. At the present time there are two "Browns," one "Jones," and one "Robinson" (for whom Lord Goderich must answer), in the House of Commons. A Standish (a good old Lancashire name) sat for Preston. The Stapletons sat for Aldborough (Yorkshire), and for Boroughbridge, and the juxtaposition of these boroughs in the list recalls the days of Schedule A, when Mr. Croker and Sir Charles Wetherell stoutly contended for their continuance. One of the Stricklands also sat for Aldborough. Robert Sutton (afterwards Lord Lexington), and the ancestor of a Parliamentary family, sat for Notts. There were four "Temples" in the Long Parliament. Of these Sir Peter Temple, ancestor to the Duke of Buckingham and of the present Prime Minister, sat for the family borough of Buckingham, while Peter Temple the regicide sat for Leicester. Sir James Thynne sat for Wiltshire (a county still contested by his descendants with the Herberts); a Trevelyan and a Trevor represented Lostwithiel and Tregony; the two Sir Henry Vanes sat for Wilton and Hull; Vaughans for Caernarthen and Cardigan; Sir Edmund Verney for Wycombe, and Sir Ralph Verney

for Aylesbury, and Sir Richard Vivian for Tregony. There were four Wallers in the Parliament; Pon-tefract was represented successively by the two Sir George Wentworths, one of them being Strafford's brother; Sir Peter Wentworth (King's judge) sat for Tamworth; a Wyndham for Bridgewater, and a Wynn for Carnarvonshire.

In most, if not all, of these names, any experienced eye can at once trace the strong principle of localization existing in our social and representative system. Lord Stanhope, in his "History of England," has given a selected list of the number of old names, which defied the powers of Schedules A. and B, and it is impossible to scan the list of the Long Parliament without seeing how enduringly the gentry of England have been intertwined with the parliamentary government of the country. Addison addressed the Whigs of his own time in verses, some of which have a wider application than the poet intended.—

Thy favourites grew up not from fortune's sport,  
Or from the crimes and follies of a court.

Neither "fortune's sport" nor the "follies of a court" were the causes of the rise of five-sixths of the members of the Long Parliament. There may have been (as there were) mere "adventurers" amongst them, but the majority of that famous parliament were too independent in social position to be bought or browbeaten by authority.

It is an historical fact, that many of those families that gave resistance to Charles the First were owners of confiscated Church estates, and we have been struck with the circumstance, that in the names of the Long Parliament are several which are now best represented by the descendants of the Cromwellian settlers in Ireland. Amongst these may be specified the names of Aldworth, Annesley, Arundel, Ashe, Baldwin, Barton, Bridgeman, Campion, Crooke, Gorges, &c. There are many names in the list that do not now appear to have marked social representatives in England, though they are borne by families high in the sister country; but these we shall not specify here.

Of the famous men in that assembly Oliver Cromwell was chosen for Cambridge, John Hampden for Wendover (but he preferred Buckinghamshire), Pym for Tavistock, Selden for Oxford University, Edward Hyde (Clarendon) for Saltash, Fairfax for Cirencester, and Ludlow for Hindon. Lord Falkland sat for Newport, Algernon Sidney for Carlisle, and Admiral Blake for Taunton. The descendants of many of the members in it afterwards attained great celebrity, although their progenitors made no special figure in the era of the Civil Wars. But although the assembly contained "St. Johns," "Harleys," and "Godolphins," there was neither a "Walpole" nor a "Townshend" on its roll; and the forefathers of the "Pitts" and "Foxes" were not in the reign of Charles the First of sufficient social consequence to be introduced to such an assembly. Bridgenorth was represented in it by "Robert Clive," but some of the chief genealogists do not identify him with the family of the great Indian statesman; and it is rather singular that so wide-spread a race as that of "Hastings," with so many branches, had not a solitary representative in the Long Parliament.

Another peculiarity of the roll of the Long Parliament is the purely English character of the assembly. It contains no great Scotch or Irish names. In the whole 842 there was neither a "Stewart" nor a "Stuart," nor a "Murray," nor a "Graham." There is one "James Campbell" in it, who sat for Grampound, and there are English Campbells; but there are neither "O's" nor "Macs," and the only "Fitz" in it was the M.P. for Peterborough, one of the Fitzwilliams. But it had a brace of "Napiers," who were much more orderly than others of that bellicose race.

Of names suggesting literary associations, Sir John Dryden sat for Northamptonshire, and the same county was represented by Sir Gilbert Pickering, in whose house Dryden lived after he came up to town from Cambridge University. Edmund Waller sat for St. Ives. It had both a "Bysshe" and a "Shelley," names united in our times, and associated with more fame than belonged to either appellation at that time. There was no "Byron" in the assembly, though there was a "Chaworth."

Wiltshire was represented by Edmund Ludlow, and Carew Raleigh (a most Elizabethan name) sat for Kellington, in Cornwall. We have already mentioned the names of Hyde, Temple, and Sidney, all associated with letters as much as politics. Legal names noted in our times then found also Parliamentary representatives. The Parliament had its "Serjeant Wyldre," and a Serjeant "Creswell," besides a "Crompton," and two "Earles," and a "Willess."

#### OUR WEEKLY GOSSIP.

WE hear that the local committee at Leeds recommend the British Association to meet in that town in the first week in September. We trust they will re-consider this point in connexion with the history of the Association. The first week in September is extremely inconvenient to a great number of the members—as it breaks up the vacation into two unmanageable halves. At the beginning—or at the end—of the autumnal holiday, men may give a week without much loss. But to give a week in the middle is virtually to give the whole six weeks. No scientific congress can successfully contend against the superior attractions of Alpine scenery, Scotch lochs and Italian vineyards in the month of September. Hundreds would go to Leeds in August who will certainly never find their way thither in September.

Some of the unchartered Scientific and Literary Societies are about to apply to the Government to grant them the use, rent free, of the Royal Society's old rooms in Somerset House. These rooms have been vacant for a year. They would accommodate above twenty societies, meeting once a fortnight. The Juridical, Microscopical, Ethnological and Numismatic Societies, and the Institute of Actuaries will send representatives to join the deputation which Lord John Manners has consented to receive after Easter, on a day that he will shortly name. It is thought desirable that as many of the unchartered Societies as possible, who are not permanently housed, should join in the application to be made.

The general meeting of the Royal Asiatic Society, called for the 17th inst., will be held in the evening instead of the morning. Cyril C. Graham, Esq. will deliver a lecture 'On the Ethnology of Syria and Palestine,' from the earliest times down to the present. The chair will be taken by the President at half-past eight precisely.

The Annual General Meeting of the Hakluyt Society was held on Thursday, the 1st instant, at 37, Great Queen Street, Lincoln's Inn Fields, that anniversary completing the eleventh year of the Society's existence. The Report of the Council stated, that the Society had never been in a more healthy condition than at the present time. Without reckoning a single outstanding debt, the balance at the banker's amounted to 316*l.*, with subscriptions remaining uncollected to the amount of 238*l.*, while books were now in preparation in the hands of editors, to meet the claims of subscribers for volumes due up to the close of the current year. The corrected list of members, after the removal of the names of those whose subscriptions were in arrear, and who disregarded the applications made to them for payment, amounted in number to 287. The Honorary Secretary, Mr. Major, having at the close of the Report, announced the necessity he was under of tendering his resignation on account of increasing demands on his time and attention, it was moved by Sir David Dundas and seconded by Lord Broughton, "That the meeting cannot receive the resignation of the Secretary, Mr. Major, without expressing their deep regret at the loss of the services of a gentleman who for so many years has devoted himself to the best interests of the Hakluyt Society, and has contributed so largely to its success."

The learned traveller, Baron von Neimans, of Bayreuth in Franconia, (who, as the readers of the *Athenæum* will recollect, intended to make a journey into the interior of Africa, in order to ascertain the fate of Dr. Vogel), died at Cairo, on the 15th of March, of lock-jaw, occasioned by an unsuccessful dentistic operation. Science loses in him an enthusiastic votary, and his untimely death is the more to be regretted, as it will defer any

certain information as to the life or death of Dr. Vogel.

Mr. Kingsley writes:—

"Eversley, April 6.  
"May I, through the medium of your columns, thank Mr. T. N. Beasley for his notice of a misprint in my 'Andromeda' of *Hebe* for 'Heré'? I was not aware, till I saw his letter, that you had remarked upon it generally, or I should have been bound, in courtesy to you, to explain. I know not whether other authors find it as impossible as I do, to avoid foolish oversights of this kind, even after a second revise. If they do, I wonder that the *Newgate Calendar* gives us (as far as I am aware) no case of an author's being hanged for killing a printer. I am, &c. C. KINGSLEY."

Mr. Mallet, who received a grant of money from the Royal Society to investigate the late earthquake phenomena in Italy, has returned to England with a very important and valuable collection of facts.

Readers who have had their attention drawn by Cardinal Wiseman's book to the notorious Baron Géraud, and whose memories do not embrace the reports of 1812, will be amused by the following extract from the *Annual Register* for that year:—"The much-talked-of Baron Géraud, who has for a year or two past made so conspicuous a figure in this metropolis, is, at last, ordered out of the country. This singular person ushered himself into public notice in London by publishing a most inflated and ridiculous letter, which he dedicated to the Earl of Moira, in which he described himself as an Hungarian baron, who had headed a corps of volunteers in the cause of Austria against Bonaparte; and stated, that after the peace he went to Spain, to give the benefit of his courage and profound military experience to the oppressed patriots of the Peninsula. He accompanied this production with every other mode of obtaining notoriety,—such as filling print-shop windows with three or four different engravings of his person, which few fools bought, in various costumes: a star, a death's head and cross-bones, and other terrific emblems, adorned the person of the Baron. Nobody has walked the public streets for some time past who does not know this redoubtable nobleman. Wherever notoriety could be acquired, there was the Baron Géraud. At the funeral of the lamented Duke of Albuquerque, he exhibited himself in all the parade of grief, in a jet-black uniform. Where money alone could not gain admittance, the magnificent exterior of this seeming magnate of Hungary was sure of procuring an introduction. At the opera, at the theatres, and the Park, his furred mantle and resplendent stars were seldom missed. When that wonderful master of the histrionic art, Mr. Coates, played, or rather attempted to play, Lothario last winter at the Haymarket, the Hungarian baron sat with indescribable dignity in the stage-box, and appeared the patron of the absurdities of the night, consoling the white-plumed Lothario with his nods, and bows, and cheers, for all the coarse and severe, but justly-merited, raillery which was unsparingly dealt out to him from the pit and galleries. But the Baron was fanned to embellish a court as well as to dignify a playhouse. He was frequent in his inquiries after the health of the British Sovereign at St. James's, and appeared with more than usual splendour at the celebrated *fête* of the Prince Regent at Carlton House. The fascinations of that scene of courtly festivity and princely elegance became the subject of the Baron's pen; and he accordingly published a letter to 'Sophie,' describing, in the most romantic language, all the splendid objects of the night, and the feelings with which his chivalrous mind was impressed. What the Baron has been doing since we cannot exactly say, but he has done enough to get himself sent out of the country. It is said that he alleges he had proposed to engage 24,000 Croat troops in the service of England, a proposal which he pretends to have considered as favourably received by our ministers abroad, because they (Mr. Bathurst, General Oakes, and Mr. Henry Wellesley, to whom he appeals,) did not hesitate granting him passports, to enable him to come to England to submit his plan; and for this service his charges were:—Journey

from London to Cadiz, 250*l.*; establishment in London, 22 months, at 200*l.* per month, 4,400*l.*; return to Hungary, 700*l.*; total, 5,350*l.* The baron, it seems, while the officers were besieging his castle, told them he had two hundred pounds of gunpowder in his house, and, if they persevered, he would blow up himself and that together; but finding them not intimidated, he surrendered. The baron, it is reported, has had uncommon success in certain gaming-houses. He is now at Harwich, on his way to the Continent. He is said to be a German Jew, who having married the widow of an Hungarian baron, assumed the title by which he has passed."—What followed, Cardinal Wiseman tells us. We doubt whether his Eminence, when he made a hero of Géraud, was well read in his London history. All responsibility as to the "good old monk," with his imperial and august correspondence, we must leave to the Baron's ecclesiastical admirer!

The Board of Trinity College, Dublin, have presented the Honorary Degree of LL.D. to Thomas Oldham, Esq., the present Director-General of the Geological Survey of India, formerly Superintendent of the Geological Survey of Ireland, and Professor of Geology in Trinity College, Dublin.

We give the following at the writer's request:—

"Larkfield, Wavertree, near Liverpool, April 6.  
"I must apologize for intruding on your attention by naming myself as the sister of F. Frith, jun., the photographic artist. Whilst naturally much gratified by the notice of his Egyptian and Syrian views which appeared in your number of the 20th of March, I trust I may be excused for pointing out a little inaccuracy which rather has the effect of transferring any credit to which his Eastern enterprises may be entitled, from himself to Messrs. Negretti & Zambra. His journey of last winter, as well as the one on which he is at present engaged, and of which I hope he may bring back still more interesting reminiscences, have been undertaken solely on his own responsibility, and, independently of any suggestion from Messrs. Negretti & Zambra, or any other publishers. On his return last spring, he sold his stereoscopic views to Messrs. Negretti & Zambra, as he has disposed of the larger series to Mr. Virtue. Any credit which belongs to the selection of route or subjects is due to my brother alone. Trusting that you will excuse my making this explanation, I remain, &c. S. WILSON."

Mr. Herbert Minton, the most distinguished of English potters, died last week, at Torquay. Since the days of the first Wedgwood, no one had done so much to advance his art as Mr. Minton. Both at the London and Paris Exhibitions his works proved that individual enterprise was more than a match for State subsidies. For its extensive variety of manufactures, earthenware, majolica, Palissy, encaustic tiles, pressed-powder mosaics, and porcelain for useful purposes, the single factory at Stoke-upon-Trent surpassed all the Imperial manufactories at Sevres, Meissen, Vienna and Berlin. Only in decorative porcelain did Sevres surpass the Stoke works. Mr. Minton inherited his factory from his father, and by his ability raised it to the first position among the potteries of Europe. He possessed in a remarkable degree that English pluck which never knows when it is beaten. For many years he battled against the difficulties in making pavement-tiles and mosaics by machinery,—sinking an immense capital year after year without any return. His perseverance was rewarded at last, and he established the manufacture as a truly national one,—and witnessed the paving of our Houses of Parliament and the House of Representatives at Washington, of many of the palaces of Europe, and most of the new churches in England with his tiles. Mr. Minton was one of the first to discuss and promote the international feature of the Exhibition of 1851. He was the chief supporter of the School of Art at Stoke,—and he attributed much of his success to the influence of the School. Whilst he was liberal in the extreme, he was a shrewd man of business. One of his earliest acts at the commencement of his prosperity was to build and endow a church at Hartshill, near Stoke,—and before he had retired from business—which he did after the Paris Exhi-

bition—and per length boast to money shares, to say own like cessors not un church decline Deputy his will left no nephew If no nity in prosper toria— weekly in Paris M. Science the phy Paris C The rary p interest larger writes, Dornb an old ing al convers half a Univer travel it with the hig in rec roadside corner Goethe my qu more o 1781, l and ha where April "when whose disease took t him o consult happily physical boy. I again way h favour afterw melanc affecte the sol ballad. (sugge Danish some t sad in tinct fo The Monck taking thedra lished, Sother a Cat lating British of Lo Works 1821, Lodge Liver Charle Grant



bition—he had built both schools and almshouses, and paved numberless churches throughout the length and breadth of the land. He made it his boast that he spent all his wealth—that he had no money in the funds, and possessed neither land nor shares, and was therefore free of all care. He used to say that he could spend his money best to his own liking, and that he would not trouble his successors. There were few charities to which he did not unostentatiously subscribe, and very many churches owe much to his bounty. He oftentimes declined to enter Parliament, and was made a Deputy Lieutenant for Staffordshire almost against his will. He was married three times, but has left no children. His business devolves upon his nephews.

If newspaper enterprise be a true test of prosperity in a new land, Victoria in Australia is a most prosperous city. There are now published in Victoria—Daily papers, 8; bi-weekly, 8; tri-weekly, 3; weekly papers, 21—total, 40. More, we think, than in Paris—certainly more than in Vienna!

M. Paul Desains, Professor of the Faculty of Science in Paris, has been appointed to superintend the physical and meteorological departments of the Paris Observatory.

The following notice, given in the German literary paper, *Die Gartenlaube*, will prove of some interest to the admirers of Goethe:—"On one of my larger excursions, a correspondent of that paper writes, 'coming from the charmingly situated Dornburg, I met, not far from the village of Kunitz, an old man travelling, like myself, to Jena. Walking along together on our road, I directed our conversation to those great men who, more than half a century ago, had taught and lived at that University. To my astonishment, my old fellow traveller remembered that time well, and spoke of it with enthusiasm, but most especially of Schiller, the high-minded and the noble. Deeply plunged in recollections of those days, we arrived at the roadside inn 'Zur Tanne,' (the Fir-tree), and, when my companion looked at it, he pointed to a corner-room, and said, 'Look here, in yonder room Goethe wrote his ballad of the Erlkönig!' On my questioning him, whether he knew anything more on the subject, the old man related that, in 1781, his father had been a servant in the 'Tanne,' and had afterwards often shown him the window where Goethe used to sit. 'It was in the middle of April of the same year,' my companion continued, 'when a well-to-do farmer in the neighbourhood, whose only child had been seized with a dangerous disease, and been declared past help by the doctors, took the little invalid, carefully wrapped up, with him on his horse, and rode to Jena in order to consult there a celebrated physician. He arrived happily at the University town, but also the famous physician there declared it impossible to save the boy. In despair the poor father mounted the horse again with his child, passing the 'Tanne' on his way home; but before he reached the farm his favourite had expired in his arms. A few days afterwards Goethe came to Jena, and heard of the melancholy ride of the peasant; he was powerfully affected by the relation, even so that he retired to the solitary 'Tanne,' and wrote there his beautiful ballad. Most likely a vague idea of this fine poem (suggested, perhaps, by Herder's translation of the Danish national song, 'Erlkönigs Tochter') had for some time past been before his mind's-eye, but the sad incident, as above told, gave it at once a distinct form and shape."

The manuscripts and printed works of Mr. Monck Mason, collected for the gigantic undertaking, of which only the 'History of the Cathedral of St. Patrick' has hitherto been published, were brought to the hammer by Messrs. Sotheby & Wilkinson. Among the manuscripts, a Catalogue Raisonné of all Manuscripts relating to Ireland, in Trinity College, Dublin, the British Museum, Lambeth Palace, and the Tower of London, in 2 vols., sold for 53*l.* 10*s.*—The Works of Sir James Ware, with Additions to 1821, in 4 vols., 20*l.*—A Transcript of Mr. Lodge's Collections of Grants of Wardship and Livery, from the Reign of Edward II. to Charles I., in 2 vols., 34*l.* 13*s.*—Transcripts of Grants of Fairs, Markets, &c., in the Reigns of

Charles I. and James II., in 2 vols., 31*l.* 10*s.*—Transcripts of Grants of Lands, &c. in Dublin and Wicklow, in 7 vols., 50*l.* 10*s.*—Transcripts of Ecclesiastical Records, in 5 vols., 60*l.* 10*s.*—History of the Archdiocese of Dublin, requiring but little labour to render it fit for publication, 12*l.* 10*s.*—History of Christ Church, 21*l.* 10*s.*—Records of the Cathedral of Christ Church, 21*l.* 10*s.*—An original Charter of King John, confirming his Father's Grant of Dublin to Bristol, 13*l.* 13*s.*—The original Letters Patent of Edward the First to the City of Waterford, against Encroachments by the Knights of St. John of Jerusalem, 8*l.* 15*s.*—A Collection of Anglo-Latin and English Pseudo-Latin Jeux d'Esprit, by Dean Swift, 26*l.*—Leabhar Fhearmidhe, or the Book of Fermoy, in Irish, on vellum, 71*l.*—The Book of MacFarlane, in Irish, on vellum, 64*l.*—The Book of the Cavanagh Family, by the O'Mulconry, during the fifteenth century, and written on vellum, 61*l.*—Leabhar ni Maolconaire, a Collection of Ancient Compositions in Prose and Verse, by the O'Mulconry, written on vellum about the latter end of the fifteenth century, 100*l.*—Among the printed books, a copy of Colgani Acta Sanctorum Hibernie, in 2 vols. folio, sold for 25*l.* 10*s.*—Petty's Hibernie Delinatio, 8*l.* 10*s.*—O'Sullivan Beati Historie Catholice Hibernie Compendium, 3*l.* 4*s.*—Rerum Hibernicarum Scriptores veteres, curante C. O'Connor, 4 vols., 20*l.* 15*s.*—Gookin's Great Case of Transplantation in Ireland discussed, 4*l.* 15*s.*—Archbishop Talbot's Primatus Dubliniensis, 3*l.* 19*s.*—The Vocacyon of Johan Bale to the Bysshoprick of Ossory, 7*l.* 7*s.*—The entire sale produced 1,772*l.* 9*s.* 6*d.*

BRITISH INSTITUTION, Pall Mall.—THE GALLERY for the EXHIBITION and SALE of the WORKS of BRITISH ARTISTS, is OPEN DAILY, from Ten till Five. Admission, 1*s.*; Catalogue, 6*d.* GEORGE NICOL, Secretary.

THE NATIONAL INSTITUTION OF FINE ARTS, PORTLAND GALLERY, 316, Regent Street, opposite the Polytechnic.—The Society's ELEVENTH ANNUAL EXHIBITION of MODERN ARTS is NOW OPEN from 9 till 6. Admission 1*s.*; and every Evening from 7 till 10, Admission 6*d.*

PHOTOGRAPHIC SOCIETY.—THE EXHIBITION of PHOTOGRAPHS is NOW OPEN at the SOUTH KENSINGTON MUSEUM, daily from 10 till 5, admission 1*s.*; and every Monday, Tuesday, and Wednesday Evening, from 7 till 10, Admission 6*d.* The Exhibition of the French Photographic Society has just been added to the Collection. The Brompton and Putney Omnibuses pass every five minutes.—Season Tickets, 5*s.* each.

T. J. BARKER'S latest MAGNIFICENT HISTORICAL PICTURE, THE HORSE RACE in the CORSO at ROME during the CARNIVAL.—PREPARING for the SPANISH (imported from Nature and from the Life Studies made by the Artist at Rome) is now on EXHIBITION, from 10 till 5 daily, at the AUCTION MART opposite the Bank of England.—Admission, 6*d.*—All cards of invitation issued admit free to the close of Exhibition.—J. & R. JESSINGS, Print Publishers, 63, Cheapside.

MR. ALBERT SMITH'S MONT BLANC, NAPLES, POMPEII, and VERUUVIUS, EVERY NIGHT (except Saturday, and Tuesday, Thursday, and Saturday Afternoons at 8.—Places can be secured, at the Box Office, Egyptian Hall, daily, between 11 and 4, without any extra charge.

THE SONNAMBULE, ADOLPHE DIDIER, gives his MAGNETIC SEANCES and CONSULTATIONS for Acute and Chronic Diseases, their Causes and Remedies, and on all subjects of interest, EVERY DAY, from 11 till 4.—19, Upper Albany Street, Regent's Park. Consultation by Letter.

PROF. WILHELM FRIKELL.—ST. JAMES'S THEATRE.—Last Week but Two, previous to Prof. Frikell's departure for Russia.—"TWO HOURS OF ILLUSIONS," as performed, by command, before Her Most Gracious Majesty the Queen, and Court, at Windsor Castle, Two Hundred Performances on MONDAY, APRIL 19, EVERY EVENING at Eight. WEDNESDAY and SATURDAY AFTERNOONS at Three. Immense success of the New Tricks, "The Shower of Toys" and "A Fast Couch of the Year 3000." Private Boxes, Two Guineas, One Guinea and a-half, and one Guinea. Stalls, 5*s.*; Balcony Seats, 4*s.*; Boxes, 3*s.*; Pit, 2*s.*; Gallery, 1*s.* Places may be secured at Mr. Mitchell's Royal Library, 33, Old Bond Street.

NEW PROGRAMME of LECTURES delivered daily, in Dr. KAHN'S MUSEUM, 3, Titchborne Street, Haymarket.—Dr. KAHN's past 1, "On the Curious and the Curiousities and Mysteries of the Hair and Beard," at 4, "On Skin Diseases," and at 9, "On Reproduction." Dr. Kahn, at 3, "On the Philosophy of Marriage." N.B. The Museum has received numerous additions.—Admission, 1*s.* Dr. Kahn's Lectures past free for 12 stamps. Open (for Gentlemen only) from 12 till 5, and from 7 till 10.

EASTER HOLIDAYS.—THE ROYAL POLYTECHNIC.—Patron—H.R.H. THE PRINCE OF WALESE.—THE GRAND PHE NOMENA of NATURE: an entire New Series of Dissolving Views, with beautiful Diatomic Effects, illustrating Earthquakes, Volcanoes, Thunder Storms, &c. with new descriptive Lectures by D. M. ALCOCK, Esq., daily at a Quarter-past Four and a Quarter-past Nine.—The highly effective Dissolving Scenery, illustrating THE REBELLION in INDIA, daily at Two.—Popular Lectures "On the GREAT FORCES OF ATTRACTION," by J. H. PERRY, Esq., also Lectures by THOMAS GRUFFITHS, Esq., "On the CHEMISTRY of AIR, EARTH, FIRE, and WATER."—A new Musical Entertainment, on Monday, Thursday, and Saturday Evenings at Eight, by G. A. COOPER, Esq., "The Excursion Train," being a Romance of the Rail, with New Buffo Songs.—For further particulars see Programme of the week, and sent anywhere for two postage stamps.—Admission to the whole, 1*s.* Children under Ten and Schools, Half-price.

## SCIENTIFIC

## SOCIETIES.

ROYAL SOCIETY OF LITERATURE.—March 31.—Sir J. Boileau, Bart., V.P., in the chair.—Sir C. Nicholson, LL.D., late Speaker of the Assembly at Sydney, Australia, and P. C. Hardwick, Esq., jun. were elected Members.

NUMISMATIC.—March 25.—W. S. W. Vaux, Esq., President, in the chair.—Mr. Evans read a paper 'On Coins reading VER-BOD TASCIA,'—in which he stated that it appeared that some British coins with this legend had been lately found in Suffolk. It was doubtful as yet to what place they ought to be attributed; but on the analogy of such names as Camalo-dunum he thought it not unlikely that they might belong to an extinct city named *Verbodunum*. There can be little doubt that they must have been minted by the Prince—whose name so frequently occurs on British money—Tasciovanus.

ROYAL INSTITUTION.—April 5.—W. Pole, Esq., Treas. and V.P., in the chair.—Lord Stanley of Alderley, The Marchioness of Londonderry, H. D. Jencken, Esq., W. J. Loyd, Esq., Sir T. Phillips, and Major-Gen. Watkins were elected Members.

SOCIETY OF ARTS.—April 7.—Dr. Frankland in the chair.—The following gentlemen were elected Members:—Capt. A. T. Blakeley, R.A., Hon. F. Seymour, Messrs. W. F. Hobbs, T. R. Smith, F. Symonds, and R. H. S. Vyvyan.—The paper read was 'On some Points in the Chemistry of Bread-making,' by Dr. Odling.

INSTITUTE OF ACTUARIES.—March 29.—C. Jellicoe, Esq., V.P., in the chair.—Mr. D. Macgillivray was elected an Official Associate, and Mr. G. W. Kilford was elected an Associate.—Mr. T. B. Sprague read a paper 'On the Terms upon which the Business of one Assurance Company may be equitably transferred to another.' The author commenced by observing that the basis of the contract for transferring the business of one insurance company to another must, of course, be the liability shown by the usual actuarial valuation. In practice the question arises, whether the net premiums only should be valued, or whether it will be allowable to value the gross premiums and anticipate the whole or part of the loading added to provide for future expenses. The precise terms upon which a company, B, will undertake the liabilities of another company, A, will depend upon the probable ultimate advantage to be gained by B. from the increase of its income and connections. If A. has a staff of active agents, who will consent to work for B, and are likely to introduce a fair amount of new business, some sound and flourishing company, B, may readily be found to take the business of A. upon terms which admit of no direct profit, and at the same time protect B. from any direct loss. On this supposition B. will, in estimating the liabilities of A. value the gross premiums with only such a deduction as will provide for expenses actually incurred, and in the case of the participating policies for the bonuses to be hereafter declared. Probably, for the non-participating policies, a deduction of 10 per cent. from the gross premiums will be sufficient, 5 per cent. for commission, and the remainder for expenses. In valuing on this principle, the liability under many of the recent policies of A. will be negative, and those policies will reckon as an asset in the valuation; consequently, if they are dropped, B. will sustain a loss, which may be serious if circumstances should cause many of the policies of A. to be discontinued after the transfer. This shows that when B. undertakes the liabilities of A. upon such terms as the present competition will necessitate, it, in reality, enters upon a kind of speculation which may be very advantageous to it if the transfer is amicably completed, and may, on the other hand, involve it in serious loss or increased liability without adequate recompense. This renders it desirable to treat policies on the half-credit plan in A. as having no value, and renders it doubtful whether B. can, under any circumstances, with ultimate advantage to itself, pay over money to A.

for the transfer of its business. It is also worthy of notice that the surrender-value of the policies of A. transferred to B. will be very small in accordance with the method of valuation employed. In the case of participating policies, a larger reduction—say of 25 per cent.—must be made from the gross premium, to provide for the profits to be allotted to those policies. But it will be more accurate if, as is usually the case, the assured of A. are to participate upon equal terms with those of B, to make the same provision for the profits on their policies as is made by B. for its own. Mr. Jellicoe's paper, read before the Institute last month, shows how to do this. If, for instance, B. makes a reserve of 30 per cent. on the net premiums for the participating policies, the same reserve should be made for the bonus on A.'s policies, and a corresponding deduction made from the gross premiums. If provision is not made to this extent for the bonuses on A.'s policies, the profits of the assured in B. must be diminished. How far a company, with ultimate advantage to itself, may venture to go beyond the terms here suggested, and, in fact, pay for the increase in its business, is a speculation upon which opinions will, probably, be divided, and which requires practical experience, rather than theory, to furnish an answer.

## MEETINGS FOR THE ENSUING WEEK.

- MEX.** British Architects, 8.  
 — Geographical, 84.—On supposed Discovery of North Coast of Greenland and Open Polar Sea, &c.; by Dr. King of Greenland.—On opening the Yang-tse-Keang, and Changes in the Yellow River, &c.; by Mr. Lockhart.  
**TUES.** Syro-Egyptian, 78.—On the Progress of Modern Improvements in Egypt, by Mr. Sowthby, illustrated by Photographs by Mr. Lee.  
 — Institution of Civil Engineers, 8.—Theory and Practice of Hydraulic Motors, by Mr. Robertson.  
 — Zoological, 9.—Scientific.  
 — Royal Institution, 3.—On the History of Italy during the Middle Ages, by Mr. Locatelli.  
**WED.** Society of Arts, 8.—On the Paddle-Wheel and Screw Propeller, from the Earliest Times, by Mr. McGregor.  
 — Ethnological, 84.—On the Physical Characteristics of the Natives of some Parts of Italy and of the Austrian Dominions, by Dr. Beddoe.  
 — British Archaeological Association, 4.—Annual General.  
 — Graphic, 8.  
 — Geological, 8.  
 — Chemical, 8.—On Atoms, Molecules, and Equivalents, by Dr. Odling.  
**THURS.** Linnean, 8.  
 — Society of Antiquaries, 8.  
 — Royal, 84.—On Tangential Co-ordinates, by Rev. Dr. Booth.—The Stereomicroscope, a new Instrument by which an apparently Single Picture produces the Stereoscopic Illusion, by Mr. Claudet.  
**FRI.** Royal Institution, 8.—On Heat, by Prof. Tyndall.  
 — Royal Institution, 84.—On the Conditions which determine the Probability of Coal beneath the South-Eastern Parts of England, by Mr. Anstey.  
**SAT.** Royal Institution, 8.—On the Vegetable Kingdom in its Relations to the Life of Man, by Dr. Lankester.  
 — Asiatic, 2.

## FINE ARTS

*History of Ancient Pottery.* By Samuel Birch. 2 vols. Illustrated with Coloured Plates and numerous Engravings. (Murray.)

Mr. Birch's book is a vast Monte Testaccio, an unobscured pyramid of fragments. There is an enormous amount of curious learning potted in these two tile-coloured volumes. They contain good, sound, concentrated nourishment, though perhaps the seasoning and spicing are a little lumpy.

Mr. Birch has been for years upon the tiles, and has now got his great collection fairly under one roof. His volumes, going further than M. Brougniart's, contain a history of the pottery of all nations,—from the most ancient period down to the decadence of the Roman Empire,—and is, after all, we believe, merely the instalment of a larger work. We have here the pottery of Egypt and Assyria, two great centres of primeval civilization,—the pottery of Greece and Rome,—and a brief sketch of that of the Celtic and Teutonic nations. The author embodies, with a super-German laboriousness, a general history of ancient fictile Art, collecting the scattered lore of wagon-loads of archaeological treatises. He gives a continuous account of the rise and progress of this branch of antiquarian study. Fresh excavations of old earth and digging up of old authors, and running through the shelves of the European museums, have brought fresh materials to the syllabusing mind of Mr. Birch, whose industry is a rare gift in our essay-writing age, when most men's minds so much resemble an unarranged catalogue. Such a book as this is not quite so simple a matter to write as a magazine article,—and if it prove a little heavy to

stomachs accustomed to a lighter diet, we must not blame the food, but rather the effeminate stomach that cannot readily assimilate it.

Mr. Birch, with a laudable partiality for his subject,—without which love-blindness no one could write,—claims a dignity for pottery as a chapter in Art-history, treating, first, of the technical processes,—and, secondly, of its historical aspect, in so far as pottery tells us much of the ancient social life and of the dates of historical events. It is pleasant to a calm by-stander to hear Mr. Birch speak of bricks as historical monuments; yet laugh or not, we must confess that they are—they have preserved the canons of ancient measure,—have transmitted the names of Egyptian dynasties,—proved that the walls of Babylon were glazed and coloured,—they mark out the sites of Mesopotamian and Assyrian buildings,—give us the names of Roman consuls,—show us that the Jewish bondmen did really make their pyramid of straw and clay,—and, finally, inform us, that the Roman nobles derived some of their revenues from the kilns of their Campanian and Sabine farms. Such are a few of the verifications that our friend the brick is called into the historical court to give his oath to.

The old archaeological tentatives and theories about the first use of clay, and its improvements, were as tedious as they were inconclusive. We shall never know who first plastered his hut with clay,—what great genius first thought of baking it by sun or fire,—who first made it in rectangular lumps and called them bricks,—who then stepped forward and modelled some familiar thing or idea which he substituted for the Omnipotent and called a god,—who left off the use of shaping fingers and took to tools,—who used clay first for plastic sketching, and, by the use of moulds, first printed and reproduced his thought embodied in clay.

Mr. Birch says sensibly,—

"The materials used for writing on have varied in different ages and nations. Among the Egyptians slices of limestone, leather, linen, and papyrus, especially the last, were universally employed. The Greeks used bronze and stone for public monuments, wax for memorandums, and papyrus for the ordinary transactions of life. The kings of Pergamus adopted parchment, and the other nations of the ancient world chiefly depended on a supply of the paper of Egypt. But the Assyrians and Babylonians employed for their public archives, their astronomical computations, their religious dedications, their historical annals, and even for title-deeds and bills of exchange, tablets, cylinders, and hexagonal prisms of terra-cotta. Two of these cylinders, still extant, contain the history of the campaign of Sennacherib against the kingdom of Judah; and two others, exhumed from the Birs Nimrud, give a detailed account of the dedication of the great temple by Nebuchadnezzar to the seven planets. To this indestructible material, and to the happy idea of employing it in this matter, the present age is indebted for a detailed history of the Assyrian monarchy; whilst the Decades of Livy, the plays of Menander and the lays of Anacreon, confined to a more perishable material, have either wholly or partly disappeared amidst the wreck of empires."

After all, Egyptian pottery is the oldest, and we can go back no further. The leek-eaters and onion-worshippers, the men of the Blue River and orange sands, believed that all the sciences were the inventions of the Gods, who, if not deified abstractions, were generally the patriarchal inventors. Seen through a cloud of consecrating and idealizing time, Num, they said, the directing Spirit of the universe, and the oldest of created beings, moulded the first man and woman on a potter's-wheel, and the artisan-God formed the globe itself upon his lathe. The potter's-wheel, the carriage-wheel, the spinning-wheel, were three great primeval inventions.

"The application of clay to the making of vases probably soon caused the invention of the potter's-wheel, before which period only vessels fashioned by the hand, and of rude unsymmetrical shape could have been made. But the application of a circular lathe, laid horizontally, and revolving on a certain pivot, on which the clay was placed, and to which it adhered, was in its day a truly wonderful advance in the art. As the wheel spun round, all combinations of oval, spherical, and cylindrical forms could be produced, and the vases became not only symmetrical in their proportions, but true in their capacity. The invention of the wheel has been ascribed to all the great nations of antiquity. It is represented in full activity in the Egyptian sculptures; it is mentioned in the Scriptures, and was certainly in use at an early period in Assyria. The Greeks and Romans have attributed it to a Scythian philosopher, and to the States of Athens, Corinth, and Sicily, the three great rivals in the ceramic art. The very oldest vases of Greece, some of which are supposed to have been made in the heroic ages, bear marks of having been turned upon the

wheel. Indeed, it is not possible to find any Greek vases except those made by the wheel or by moulds; which latter process was applied only at a late period to their production."

Baked earthenware is older than any record of historical events. In the oldest Egyptian tombs it is found. The oldest bricks in Assyria are found to have been fired. A poem of the Homeric age mentions the Samian potters. The oldest remains of Hellenic pottery, whether at Sipylus or Mycene, have passed through the furnaces.

The Greek vases, so divinely simple, and perfect in form, are much eulogized by Mr. Birch, who speaks of them as efforts of the practical side of that mind that gave us Plato's philosophy, Euclid's unshakeable proofs of truth, Thucydides for history, Demosthenes for oratory, Alexander for conquest, and Pericles for a statesman. He says, truly enough,—

"By the application of painting to vases, the Greeks made them something more than mere articles of commercial value or daily use. They have become a reflection of the paintings of the Greek schools, and an inexhaustible source for illustrating the mythology, manners, customs, and literature of Greece. Unfortunately, very few are ornamented with historical subjects; yet history receives occasional illustration from them; and the representations of the burning of Creusa, the orgies of Anacreon, the wealth of Arcesilaus, and the meeting of Alceus and Sappho, lead us to hope that future discoveries may offer additional examples. The Rhapsodists, the Cyclic poets, the great Tragedians, and the writers of Comedy, can be amply illustrated from these remains, which represent many scenes derived from their immortal productions; and the obscure traditions, preserved by the scholiasts and other compilers, receive unexpected elucidation from them. Even the Roman lamps and red ware, stamped with subjects in relief, present many remarkable representations of works of Art, and many illustrations of customs and manners, and historical events; such as the golden candlesticks of the Jews borne in the triumph of Titus, the celebration of the secular games, and the amusements of the Circus and Amphitheatre."

The chief fault of this book is, that in his intense zeal for fact, and accuracy, and thoroughness, Mr. Birch has so far neglected the attractions of style, that he has turned his volumes into 800 pages of notes. The sewing that joins the tapestry, the mortar that binds the bricks, the rivet that joins the broken angles of terra-cotta, are too scanty and too obvious. The meat, indeed, is good, but we cannot say much for the cooking. There is more than enough for dinner, but it is not quite done. The certain moral of this is, that for want of a few weeks, the labour of years will perish, or pass into trivial, superficial, but more popular and amusing volumes. Mr. Birch will be a classical reference,—consulted, but never read; he will be a dictionary; he will be a *Monte Testaccio*, but not a pyramid. To use a potter's simile, for want of the glaze of finish his bricks will melt and crumble like those of the Babylonian Tower.

*The Principles of Beauty.* By John Addington Symonds. With Illustrations. (Bell & Daldy.)

THE arch of the brows, the globe of the eye, the pyramid of the nose, the line of the mouth, are all proofs, if any were wanted, of the great geometrical laws which regulate the strength, beauty, and grace of the human form.

Mr. Symonds, a disciple of that clever theorist Mr. Hay, writes to prove these principles of beauty, and as he does not attempt to exhaust his subject, does not succeed in exhausting his reader. Mr. Hay lends him copper-plates and ideas. The book is an expansion of an essay read at a meeting of the Bristol Language Society. It is an attempt, by no means a failure, to analyze Beauty, and lay down a precise scientific basis for that moonbeam building—the Beauty of Form. Both gentlemen think that "beautiful visible proportions bear a numerical expression, analogous to that of the ratios which govern music." In so many chapters Mr. Symonds considers beauty in its relations, first, to sensation; secondly, to thought; thirdly, to moral sentiment; and fourthly, to associated emotions.

This theory, scarcely yet born, began in a hint thrown out in a letter by Sir I. Newton. He says:—"I am inclined to believe some general laws of the Creator prevailed with respect to the agreeable or unpleasant affections of all our senses; at least the supposition does not derogate from the wisdom or power of God, and seems highly consonant to the simplicity of the microcosm in general." This was in answer to a suggestion of Mr. Harrington's, that the proportions in architecture are coincident with the harmonic ratios in sound. But his attempts to realize the idea were founded on lineal measurements,



and they were unsuccessful. Mr. Hay, having found that the harmony of forms could not be explained by ratios, derived from lineal measurements, was led to inquire whether the clue might not be found in the proportions of the component angles. The result, after many years of acute observation and unwearying study, has been, that a form is beautiful when the space which it encloses can be analyzed into angles which bear proportions to each other analogous to those which subsist between the notes of music. The basis of harmony is, that when sounds mingle agreeably the vibrations of which they are severally composed bear such relation to each other as is capable of a very simple numerical expression. Thus, the octave is 2 to 1; the dominant 2 to 3; the mediant 4 to 5. All the harmonies are composed of whole numbers in relation to the unit—as 3, 4, 5, &c. These harmonics again correspond to the points or nodes at which a string in vibration spontaneously divides itself."

What is beautiful, Mr. Symonds argues, must be varied, continuous, repeated, and pleasant to the eyes. Thus, a curve is more pleasing than a straight line, because there is more variety in the former than in the latter. The circle is less pleasing than the ellipse, because there is about it an excess of uniformity; while the ovoid ellipse is still more pleasing than either, because the lines have a greater variety of direction, with a perfect facility of gradation, and an obvious symmetry and balance of opposite parts.

On the human figure and its harmonies as a masterpiece of divine thought, Mr. Symonds is eloquent. He says,—

"The manner of applying this system in imparting proportions to a representation of the human figure, and thereby synthetically developing in it the operation of the law in question, is to adopt, as a fundamental angle, either  $\frac{1}{10}$ ,  $\frac{1}{12}$ ,  $\frac{1}{16}$ ,  $\frac{1}{20}$ , or  $\frac{1}{24}$  of the semicircle, according to whether feminine beauty or masculine power may be the required characteristic of the figure to be represented. For, as in architecture, some structures being designed for temples of worship, and others for castles of defence, their fitness for these purposes will materially affect their respective aesthetic proportions; so likewise in the human figure, the chief characteristic in the typical female form being pure and simple beauty, while that of the typical male form is beauty modified by massive strength; the basis on which each of the figures is constructed might be presumed to have reference to the sensations it would awaken—the one of loveliness, the other of strength. Yet the relative proportions of the parts in each case ought to develop the same aesthetic laws although in different modes. Such are the qualities of fitness which characterize the beauty of the Venus, as compared with that of the Hercules of the ancients, and render these statues perfect types of the sexes."

The Venus de' Medici and the Venus of Melos both answer to these laws, as the Parthenon, the Temple of Theseus, and Lincoln Cathedral do to Mr. Hay's architectural harmonies. The same numerical mode of expression Mr. Field has applied with success to Colour and Music, and the circle of Art is in this direction now all but complete.

Our author has some thoughtful remarks on rhythm,—that symmetry of time that the human mind has an instinct for, as we find in the song of street children, as well as in the sublimest music of Beethoven.—

"As vision is a muscular as well as sensory action, it is highly probable, as we have already remarked, that the movements of the eye are most agreeable when under regular and rhythmical direction, though we may be quite unconscious of such regularity of action. Indeed there is an instinctive tendency to rhythm manifested in all muscular actions, from the rocking of a cradle, or the see-saw of a nurse's arms, to the most exquisite harmonies in the steps of a Faccioli. Children when happy, even in their little feasts, may be observed to beat time. Adults are disposed to sing, or hum, or dance, when subject to pleasant emotion. Philosophers, arriving at a satisfactory solution of some problem, may be seen to swing an arm or a stick in a measured movement. Under solemn emotion the gait becomes strictly measured;—but under vexation we beat the Devil's Tattoo. Speech issuing from grand emotion tends to rhythmical cadences. Counting and measuring are those slight exercises of mind to which it is sometimes compelled by circumstances. Persons confined to beds are not unfrequently fatigued by the solicitations to this exercise, made by the eyes, which catch patterns in the curtains and wall-paper. To make the steps coincide with the pattern of a carpet, or with the flags of a pavement, is parallel to the beating of time with the hand, or walking to the time of music. In the vacuity and exhaustion of mind left by violent emotion men fall into like automatic actions of mind and muscle. They stand by the coffins of their dearest friends, and, in their desolate abstractedness of mind, mechanically count the nails in the coffin-lid, or measure the quarters of the escutcheons. But I need not multiply instances."

Wary of symmetry and the Greek ideal, one and unchangeable, Art sought variety and the wider field of expression. This variety is action, and produces in men, progress, travelling, and change. The morbidly active mind requires perpetual novelty, the morbidly inactive mind remains immovable. Variety is growth, metaphysical Liberalism; symmetry—the Torquism of the mind.

In a word, sums up the author, we call beautiful the outward cause of a pleasure that we derive from objects of sight or learning, whether directly present to our senses or recalled by art and memory; from the contemplation of moral objects, and according to the quickness and *finesse* of our perceptions, the extent and power of our judgment, reasoning, and imagination, will be the degree of our susceptibility to the Beautiful.

The following peroration is eloquent:—

"Very wonderful is it that the proportionate vibrations of the air, and the harmonic ratios of sculptured marble, should give so keen a sense of delight to the ear and the eye; but how much more wonderful that unconsciously in the brain of the man of genius, in the mysterious molecular actions of the ultimate vesicles of the nervous tissue, there should be evolved, without any outward agencies, those ratios of space and time which, working on the nerves and muscles of voice and hand, make themselves heard and seen in far-off lands, and far-off times, filling the world to its remotest bounds with forms of beauty and tones of melody that never die;—miraculously preserved in tombs of Thebes; buried, but disinterred in palaces of Nineveh; lingering among the oleanders of Lydia; shining, though not with 'original brightness,' on the Acropolis of Athens; and thrilling through the vaults of cathedrals;—requiem of Mozart, demi-gods of Pheidias, shyls of Michael Angelo, Madonnas of Raphael, heavenly cadences of Milton;—all—answers of the internal great ideas, emanations from those inaccessible cells where the vital force, with an inspiration and energy past man's understanding, plies her mysterious work! Thence issuing, these wonders of form and sound are caught by the eyes and ears of other men, pressed to their hearts, shrined with their gods, mingled with the blessed sanctities of their homes, and handed down to distant ages,—so that the thought and feeling of one mind may become the beauty and the joy of all men for ever."

We commend this book to metaphysical readers.

**FINE-ART GOSSIP.**—The recently-acquired pictures from the Lombardi collection will be exhibited to the public in the National Gallery next Monday. We shall, at an early opportunity, examine them carefully.

Mrs. Ward's picture, 'Howard's Farewell to England,' has been purchased, we understand, by Mr. Bailey for engraving—and will be placed in the engraver's hands as soon as the Royal Academy shall have given up its possession.

A Treasury minute has arranged for the future the various uses of the building erected in Edinburgh and generally known as the Scotch National Gallery. The five eastern and one central galleries are to be devoted for four months every year to the Exhibition of the Royal Scottish Academy; the five western and one central galleries for the formation of a Scottish National Gallery of Art, to be permanently and exclusively so occupied. For the formation of a National Gallery there are four collections of paintings immediately available—namely, the valuable collection of the Royal Scottish Academy, the collection belonging to the Royal Institution, the interesting collection bequeathed to the city of Edinburgh by the late Sir James Erskine, of Torrie, and the collection belonging to the Board of Manufactures, besides various pictures belonging to the National Association for the Promotion of the Fine Arts, and others belonging to private individuals. These collections are for the most part at present exhibited in the contiguous building of the Royal Institution, and on their removal the galleries there are to be devoted to the exhibition of the museum of the Society of Antiquaries of Scotland, which the Society has handed over to Government free of cost for behoof of the public, to whom it will always be gratuitously open. The Treasury minute proposes that the annual charge of the National Gallery, amounting to 1,142*l.*, shall be paid by the Board of Manufactures, from whose funds came 20,000*l.* out of the 50,000*l.* which the building cost, the larger portion being contributed by Parliamentary grant. Mr. W. B. Johnson, a member of the Royal Scottish Academy, has been appointed principal curator and keeper of the National Gallery at a salary of 250*l.*

Only the other day we reviewed a coloured version of Turner's great imaginative picture of 'Ulysses deriding Polyphemus,' and now we have a richer, fuller, and completer version of the same thing on which ten more workings have been lovingly expended, by Messrs. Rowney, being one of a series of which the epic 'Building of Carthage,'—which now yard-arm to yard-arm grapples with

Claude in the National Gallery—is to form part. This chromo—deep-toned, full and harmonious as any we have seen—has been printed dry on patent glycerine paper. It was carefully copied by Mr. C. Ogle, and has placed a great poetic picture, one of Turner's zenith pictures, in the reach of every one. To point out the beauties of this clever reproduction we must briefly scan the antecedents of the subject. Ulysses has approached the dangerous Cyclope country and goes forward in a single vessel to reconnoitre—wily and daring as at Troy. He comes to the mountain shore and finds a cave darkened with laurels, fenced with marble blocks, brown with dark pine and over-spreading oak. Ulysses and his twelve enter with a goat-skin of precious wine for a gift. They find the grotto's shelves laden with double Gloucesters, filled with bleating south downs and strewn with bolls and milking-pails. The giant returns with half a forest of wood on his back, driving in tumbling heaps of flocks and closing the cave's mouth with an enormous rock, large enough to fill twenty-four omnibuses. How he discovers his unbidden guests—slays some,—how Ulysses and the remnant escape, tied under the sheeps' bellies,—how the Greeks put out the monster's one eye, large as a basin,—is it not written in the Ninth Canto of the book that is called the 'Odyssey'? The painter has chosen the moment when the giant has flung the harmless rock and sprang high upon his Alpine seat, invoking his father Neptune to overwhelm the cruel *Outis* with toils, sufferings and domestic woes. It is a gorgeous sunrise, and the horses of Phœbus, phantoms of golden mist, are visible through the strong upward beams that fan out from the sun like rays from the jewelled crown of the Sultan of the East. Proudly erect in his galley, whose oars, like a sea-bird's wings, are nervously throbbing for their flight, stands the exulting Ulysses, waving a blazing staff, snatched from the Cyclops' fire, and taunting the groaning Goliath by repeating his name, pedigree and deeds. The more timid followers are kneeling at his feet, praying their chief not to call down a fresh rain of avalanches on their trembling heads. Others swarm up the mast thick as shells on a caddis-stalk. The heavy yellow and coloured sails are loosening,—the broad paddles are poised, while the towing sea-nymphs, star-lit, guard the ship, steer it on its adventurous way through shoals of dancing and leaping fish, green and dark in the still benighted and twilight water. The thoughtfulness and fullness of the detail is wonderful. How well chosen are the perforated natural searaches of Guernsey, Antrim, or Sark, to pass for those of the Cyclopean Corcyra, which they so well resemble! Though the galley is rather like a gold snuff-box or a Lord Mayor's barge, how fitting and princely it is!—how finely the distant cave is hinted by that drive of sullen flame along the low, dark shore!—how sublime is the agony of that great shadowy giant on the mountain plateau, who invokes Neptune with one uplifted hand, and with the other Caliban-like fin claws at his aching wound! But when all this is seen and enjoyed, we have yet to consider that the picture is more wonderful, for its sunrise pageant, its galaxy of colour, than even an imaginative *tableau* of one of Homer's most Arabian episodes, in that epitome of all Sindbad travels, the 'Odyssey.' The art is elaborate, subtle, and wonderful. How the painter has evaded the necessity of straight lines!—how he has subdued his colour to give full intensity to his simple touches of vermilion and ultramarine! Young artists try to copy this picture by using pure streaks of dazzling chrome, cadmiums, and emerald greens, the brightest and crudest they can get,—but Turner's palette was plain,—his colour is produced by contrast, gradation, and self-denial, not by garish show and costly display,—the golden-crimson only focusses to a jewel light, because it is surrounded by four feet of semi-tones. The picture is all sunrise, or all Ulysses and his escape, just as you choose to view it. In colour the picture is a flower-bed,—it is a tapestry of woven beauties. We do not know which most to dwell on,—whether the soft violet haze, the white ripple, the dun-coloured or golden sails, blazoned with the names of 'Troy' and Ulysses, perhaps robes of Priam, perhaps the peplon

of Hecuba. Everything is true, beautiful, harmonious, tending to the one diapason, the last note, the last touch of glory that centres and fuses the whole—the sun. We forget the bed-furniture sails, the pencil-case striped masts, all the fancies and defects,—and have an eye only for the red-fired prows, the kindling glaciés of the island cliffs, the froth that drips off the oars lifting gravely for their work, the cirrus of red and yellow, the roll and sweep of the darker waves, the waft of sullen fire, the dull blue pools of the back water, the white Alps of the Cyclopean Monte Rosa, the blue mist round the cliff arches, the golden glitter on the further sea, the gentle cream-colour of the sails, and the black prows cutting against the blinding brightness of the round orb. This is a most praiseworthy version of a great picture, carefully and admirably rendered, with time, thought, care, and love. It does great credit to the taste, spirit, and enterprise of the Messrs. Rowney.

### MUSIC AND THE DRAMA

**MUSICAL UNION.**—ST. JAMES'S HALL.—Fourteenth Season, TUESDAY, April 13, half-past Three. Quartet, E flat, No. 30, Haydn; Grand Sonata, D minor, Op. 29, Piano-forte, Weber; Quartet, No. 7, Op. 29, Beethoven; Solo, Violoncello, Artists: Mollie, Goffie, Blagrove, and Platt. Pianist, M. O'neal du Clair. First time of performance. —Visitors Admissions, Half-a-Guinea each, to be had at the usual places. Members must produce their Tickets, to avoid delay and inconvenience, at either entrance to the Hall. J. ELLA.

**SACRED HARMONIC SOCIETY,** Exeter Hall.—Conductor, Mr. COSTA.—FRIDAY, April 29, Handel's ISRAEL IN EGYPT.—Vocalists: Madame Rudersdorf, Miss Dolby, Miss Banks; Mr. Sims Reeves, Mr. Weiss, and Mr. Thomas. Tickets, 3s., 5s., and 10s. 6d. each.—6, Exeter Hall.

**ST. MARTIN'S HALL—GRAND VOCAL AND INSTRUMENTAL CONCERT, MONDAY EVENING, April 12.** Vocalists: Madame Enderbach, Miss Palmer, Miss Banks, Miss Theresa Jefferys, Miss Fanny Rowland, and Signora Finoli; Mr. Sims Reeves, Mr. Thorpe Peed, Mr. Thomas, Mr. Allan Irvine, Mr. Santley. Instrumentalists: Piano-forte, Miss Binfield Williams and Miss Freeth, who will perform a grand duo for two pianofortes, by Mendelssohn and Chopin; Violin solo, Mr. Isaac; Concertina, Mr. George Case, Signor Picco. Conductors, Mr. Frank Mori and Signor Randegger.—Stalls, 5s.; Reserved Seats, 3s.; Balconies, 2s.; Area, 1s. Tickets to be had at the principal music-sellers and libraries, and at St. Martin's Hall. Doors open at half-past Seven; the Concert will commence at Eight o'clock.

**MISS ARABELLA GODDARD'S FIRST SOIRÉE** (Second Series), at Willis's Rooms, WEDNESDAY, April 14, to commence at half-past Eight precisely. Programme: Part I. Sonata in E flat, No. 18, piano and violin, Mozart; Grand Sonata in D, Op. 106, piano-forte, Hummel; Fuga Scherzando and Fuga in A minor (by desire), piano-forte, J. S. Bach. Part II. Sonata in A, Op. 101, piano-forte, Beethoven; Grand Quartet, No. 5, in F minor, piano-forte, violin, viola, and violoncello, Mendelssohn. Piano-forte, Miss Arabella Goddard; Violin, M. Sauton; Viola, M. Goffie; Violoncello, Signor Platt. Subscription Tickets for the Series, One Guinea; Reserved Places for a Single Concert, 10s. 6d.; Unreserved Places, 7s.; Balcony, 7s. To be had of Miss Arabella Goddard, 47, Welbeck Street, Cavendish Square, and of the principal music publishers.

### NEW PUBLICATIONS.

*Solemn Mass, for Soli, Chorus, Orchestra and Organ Obligato*—[*Mass Solennelle*, &c.]. By Charles Gounod. (Paris, Lebeau.)—We are acquainted with no monograph on 'The Mass' which treats the Roman Catholic Church Service as affording scope for the musician. Yet a more fertile subject could hardly be propounded—even to a writer who avoided the traditional and canonical sides of the question, and who did not presume to decide how many genuflections at the altar—accompanied or not by certain voices in choir or orchestra—are (because they were) to be provided for, as matters of first and last importance. Such an essayist, supposing him neither Ambrosian nor Gregorian, would have to begin with a pausing pause at Palestrina, who by his 'Missa Papæ Marcelli' replaced the school of church pedants, and who carried unaccompanied choral Service-music to a perfection which no successor has reached. Later must come an appreciation of the dilution or difference of style, in Romish Service-music, wrought by the permission of rhythmical melody, of individual display, and of orchestral admixture in the Church; or, to put it otherwise, by the admission there of operatic materials. The writer would presently arrive at the Claris, Colonnas, Erbas, and other writers in church vogue when Handel was in Italy.—It would be impossible for him to pass such an example of out-lying divination or dramatic force as is displayed in the Roman Catholic music of Sebastian Bach—a composer who has been pronounced by the Separatists in their jargon as the Protestant writer of Service-music,—a Lutheran living in a far country,—within the limits of a

homelier (not narrower) creed,—beyond the spells of Italian vocal seduction: and yet who was capable of producing the loftiest contemporary work of its class. Such is Bach's Mass in B minor. Parts of this 'Credo' could not be exceeded, though in other passages of this Confession of Roman Catholic faith, it is curious to observe how the Protestant writer availed himself of modern Romish example to produce merely sweet sounds and delicious melodies, without any relation to the text, save such as could be established by a herald discussing a *canting motto*. An apologist of this order might possibly, by stretch of ingenuity, defend Sebastian's setting of the verse "*et unam sanctam et apostolicam ecclesiam*," to the pastoral melody with which it is mated; but by no one less far-fetched could the mood of the musician, as interpreting a text, be defended. Nevertheless, allowing for these specks, aberrations, puerilities, as may be, this Mass by old Protestant Bach towers among other Roman Catholic orchestral Masses written during the first half of the eighteenth century. Nor can we recall any specimen by Italian writer of corresponding or later date, which so notably stands its ground. Tuneable and gracious Motets and Sacred Songs have been given out in plenty—fragments as admirable as Pergolesi's well-known 'Gloria' (the *Gloria of Glorias* for Christmas time, in right of its cheerful and pastoral beauty);—but a single Southern grand Mass of the period (except in the form of a *Requiem*) which lives, does not occur to us.

The first name among the newer people who conciliated instrumental and choral writing, with something like an equal balance, written in the Mass-books—to be remembered, is that of Haydn: whose Catholic Service-music, taken as a whole, rises higher in strain than Mozart's. It is true that at times Haydn gave way to his cheerfulness of temper more than befits the text,—that some of his "*Kyries*" are anything but supplicatory,—that more than one "*Benedictus*" by him could be cited in tone approaching hilarity,—yet there is hardly one Service in which the consummate melodist and man of science does not rise in some one movement or phrase to the height of the words; and Haydn's third or "Imperial Mass," as it is called, has a glow and a charm which, in spite of our severer judgment, are irresistible.—With Haydn's Masses, those by Mozart are generally coupled, though somewhat unfairly—because, to the disadvantage of the more modern and greater composer. Setting aside his '*Requiem*' and his '*Ave Verum*' (that hymn of hymns most exquisite), in no place does Mozart seem to us to have been so little present to himself, so little master of his art, as he was in the Catholic Church. He could not write what was otherwise than melodious. He had at his fingers' ends—as a plaything—all the science and tradition which his predecessors had accumulated;—but whether his compelled service in the family of the Prince-Archbishop, had given him a distaste for the Church, or whether his predictions propelled him towards the stage, let others say—certain it is, that his Masses are (for Mozart) theatrical, mundane, slight, inexpressive,—ranking low—the stature of their writer considered, and without question inferior to productions for the same purposes by Hummel, Cherubini, and Beethoven.—The Masses of the last two composers claim a few words. The first are admirable in the balance of power which they exhibit—sedate, superb, stately: often expressive, without any sacrifice of voices to orchestra or of orchestra to voices. The very dryness—to repeat an epithet employed by us before—which characterizes Cherubini, in part ascribable perhaps to the influences of German study and French residence over not the most genial of Italian natures,—gives to his Masses that certain dignity which belongs to the utterances of those who are reserved and chary of displaying emotion. He is often august,—seldom warm,—more rarely still tender. No science is obtruded, but we feel that science has been there.—The brain of understanding, as well as the heart of love, are in his prayer and in his praise. With reference to more technical considerations, it may be remarked that the peculiar richness of Cherubini's orchestral arrangements eminently fitted him to write full Services for the Church. Sustained and complete fullness like his,

without such heaviness (as may be found in the full writing of Dr. Spohr)—his brilliancy, without strident acuteness (such as wears out the ear in the music of Dr. Marschner, Lindpaintner, and certain French composers)—eminently fitted Cherubini for any Temple in which the pomp should not oppress nor the glory pierce too keenly. We have elsewhere spoken of the transcendent solemnity of his Funeral Mass.—On former occasions, too, we have endeavoured to range aright the two Catholic Services left us by Beethoven—the last, however, a Service of which no use could possibly be made. Among all existing Masses, Beethoven's first, in c, ranks perhaps the highest: for the manner in which it is sustained throughout, for its nobility of design, and for its completeness of execution. Yet, it is the work of Beethoven which has found the fewest commentators. M. Berlioz, with true French *insouciance*, dismisses it as a sort of *pasticcio*, into which music written for other uses had been inwrought. MM. Lenz and Oulibicheff are too violently partisan on the gold and the *pector sides* of the shield, respectively, to have troubled themselves to analyze a whole which gives no space for dithyrambs concerning "styles,"—nor outlet for that mystical jargon to which the mathematical rejoinder is commonplace sarcasm. This Mass in c seems to have crept forth from Beethoven's desk, little thought of, little prized,—no object of its maker's own rhapsodies nor of the study of his pupils,—to have been made, in short, with less consciousness than distinguished Beethoven generally when he was making any work of importance. Is it for this very reason that it is one of Beethoven's highest works? that the strain which is observable in all his later productions is nowhere to be recognized? It would be useless to speculate how far the self-effacement enjoined by Catholicism,—how far the indifference of a stubborn man of genius (who could only conform when he was indifferent) have contributed to the natural beauty and the devotional propriety of this work. This Mass remains, and its fame, we fancy, may grow—when Time shall have swept away the haze, and the cobweb, and the false light, which in days of the early present are sure to gather round the memory of the dead.—Though the matter for remark seems to grow under the eye, while we are offering remarks,—we must restrain ourselves simply to point out, that besides the pure Italian, and Italian-German, and pure German school of Mass-writers, there has been ever since the days when pilgrimages to Val de Grace were made, a school of French Catholic Church composers, distinct and national. Let us name but two recent writers—Gossec and Lesueur:—the one dry and scholastic; the other, grand, dull, and a little sickly, but both as far from Italy or Germany as are the Churches of Saint-Eustache or Saint-Sulpice from the Cathedrals of Cologne and Bamberg, Magdeburg, Ratisbon, or from the sacred buildings of Venice, Ravenna, Pisa, or Rome.

The above slight outlines could be doubled in number, and filled up by any amount of examples required.—From such mere indications, as they offer, however, it will be gathered that 'The Mass' has been considered susceptible of every variety of musical treatment, in spite of the attempt from time to time to establish certain forms as final and canonical.—Man's genius will have its play when it is laid on the altar—let the purists and disciplinarians say what they will, concerning chosen herbs as orthodox, or elect chords as not to be transgressed without overleaping the boundaries which separate sanctity from propriety.—Michael Angelo will have his Church of Santa Maria degli Angeli, as well as Erwin von Steinbach his Strasburg spire.—So, to come to our point, this French Mass, with its novelties, is religious music of the loftiest tone; though its author follows in the wake of none of the great composers; and though, therefore, he must abide to be ill spoken of, for awhile, by those who can only endure certain works, or certain authors, or a certain period: who can pray under the dome of St. Mark's, but not beneath the dome of St. Peter's; who can sigh in unison to the '*Lacrymosa*' of Mozart's '*Requiem*,' while they are shocked past consolation by the opening of Rossini's '*Stabat*.' A solemnly devout spirit breathes through this

Mass, melled text of (and this is seen from the secular for what vast to festival mood of simple always German Gothic eloquence hymn, Palestine

Let counter, not a c having, alto voice, the back, us. For the mo and B Gounod, the voc voice v menta The ' throu trial tre Messia Hymn choru aided and a the ful mus t 'Dom' In giving are giv having science and su not le suscep every thus o Very o mover seculi, is repr to its 'Cred the ve pianis chrom and a been tr are he tained The offert melodi use of imper Then which forme solos music ments a rich minur key of presen nate in thoug such under cult of In



Mass, but the "conventionalities" have not trammelled M. Gounod. He appears to have treated the text of the Service at once spiritually and scenically, (and that the rite, when performed on a grand scale, is scenic, none will deny). While there is not a bar from first to last which can be complained of as secular in its excitements and associations, a taste for what is ornate and picturesque is present everywhere, pointing out the scene of the Mass to be some vast temple, and its occupation one of those grand festivals when praise rather than prayer is the mood of the hour. The work is grand in design, simple in detail, rich in colour, exquisite in finish, always pompous, never severe; neither Italian nor German in its tone and style, but as French as the Gothic of La Sainte Chapelle, or as the pulpit eloquence of Massillon, or as the finest cloister-picture by Philippe de Champagne; a new national hymn, in short, to be laid together with those of Palestrina, Mozart, Cherubini, and Beethoven.

Let us specify the peculiarities which mark the country of this Mass. The *solis* are a *trio* of voices, not a quartet; our neighbours, till the other day, having hardly possessed such a commodity as an *alto* voice (their "*haut-contre*" in no respect representing this). The harp is a necessity in the score; the bassoons are in quartet, not in duet, as with us. For the disregard of a uniform tonality in all the movements, precedent may be offered in Mozart's and Beethoven's Masses. On the other hand, M. Gounod's administration of the organ is masterly; the vocal parts are written in that part of everybody's voice where everybody sings best—and the instrumentation is ingenious without being super-refined. The 'Gloria' contains the greatest innovation, though the conception of what may be called a celestial treatment of the words was anticipated in 'The Messiah.' M. Gounod opens this division of his Hymn with a single *soprano* voice, supported by a chorus, breathing, not uttering words, and these aided by a *tremolando* of violins, a few harp chords and a delicate wind instrument or two; reserving the full burst of jubilation for the phrase 'Laudamus te.' The subsequent passage for the *solis*, 'Dominus Deus,' is both powerful and elegant. In the 'Credo,' by way, it may be presumed, of giving an effect of recitation, the principal clauses are given out in large unisonal phrases—M. Gounod having thrown the weight of his contrapuntal science into the orchestra, which at once diversifies and supports the *cantilena* of the voices, by a phrase not less muscular but more rapid in motion, and susceptible of being heightened and enriched at every return of the theme. The effect of climax thus obtained is singularly vigorous and legitimate. Very ample, serene and lofty is the close, in which the movement finishes on the words 'Et vitam venturi seculi,' where the aerial commencement of the *Gloria* is reproduced, with an intense depth of glory added to its luminous colouring. Another novelty in the 'Credo' to be signalized, is the manner in which the verse 'Et Incarnatus' is set—to be breathed *pianissimo*, almost without accompaniment, a few chromatic progressions adding a tone of mystery and awe to the recitation. The usual practice has been to treat this verse with great intricacy; but we are here shown how the desired result may be obtained by a totally opposite mode of procedure.

The 'Credo' is followed by a short instrumental *offertorium* in a flat; felicitous as a specimen of melody and harmony, drawn out by that thorough use of the powers of the stringed quartet, to which imperfectly taught musicians can never attain. Then succeed the 'Sanctus' and 'Benedictus,' which have been already heard in London. The former, to our thinking, contains one of the noblest *solos* for a tenor voice in the library of religious music. There has been some change in the instrumentation of both movements. After this comes a rich and flowing 'Agnus Dei,'—lastly, the 'Domine salvum fac,' (to bring home the Mass to the key of G, in which it began), which is as ingeniously presented for the army and the people, with obstinate intrusions of characteristic instrumentation, as though M. Meyerbeer had done it. The best of such settings is a mere *tour de force*, and, under any circumstances, which appears more difficult of accomplishment than it is.

In conclusion, we commend M. Gounod's 'Mass'

to the care of all who in music have open minds; and who, when trying to gauge the merit of what is new, look to the thing itself, not to those by whom it is commended,—and not to former works by artists who have wrought out their individuality to a perfection which renders future efforts in their manner impossible.

**HAYMARKET.**—Exaggeration and caricature still continue to appeal to the public misjudgment, notwithstanding that from the number of burlesques produced within the last few years a difficulty has arisen in finding themes for this mode of treatment. Such is, however, the poverty of invention, or the want of ambition, on the part of theatrical managers and their *employés*, that they still persevere, until the species of composition itself necessarily undergoes a process of modification, tending to the production of a novel kind of drama resembling nothing so much as the Aristophanic extravaganza of the Grecian stage. Scholars have not disdained to employ their pens in this strange sort of work, and to twist classical mythologies into modern whimsies, as nondescript as they are absurd. First of this line of punsters and false wits, and their head in classical attainments and poetic perversity, is Mr. F. Talfourd, the author of 'Atalanta,' and of a new Easter piece produced last Monday, entitled 'Pluto and Proserpine; or, the Bell and the Pomegranate.' The punning reference in the title to Mr. Browning's *brochure* of poems is obvious enough, and the general treatment is sufficiently mystical to carry out a certain analogy with their contents. The familiar and the sublime lie side by side in Mr. Talfourd's extravaganza,—Minerva keeping a seminary for young ladies, and Ceres cursing the corn-fields of Sicily. The wheat-crisp change to poppy-flowers as she utters her maledictions. This is altogether a very beautiful scene, and together with the fields of Enna with Etna in the distance, and the Cereal palace to which the catastrophe conducts the spectator, exhibits the scenic art to perfection. Mr. Callcott merits nearly as much praise as the author for the effect produced,—nay, perhaps the merit of the execution may even excel that of the invention. Altogether, it is a brilliant affair, whether we regard the composition or its illustrative stage-appointments, and must prove more than commonly attractive.

**ADELPHI.**—This theatre presents spectacle without burlesque,—and for this purpose translates a French opera into a sort of musical-melo-drama, with scenery and decorations to match. The work of St. Just D'Ancourt, entitled 'Le Calife de Bagdad,' has been extended from one act to two, and the music of Boieldieu assisted with additions from other French and Italian composers. Mr. Fourness Rolfe has been engaged to sing in the person of *Haroun Atrachid*, wandering as an Arab under the name of *Il Bondocani*; and Miss Roden to do the name of *Zetulba*, the daughter of the decayed merchant, whom he makes the Caliph's "father-in-law." Mr. Paul Bedford's musical powers are also called into requisition; and these, with Miss Mary Keeley as *Kesia*, the heroine's confidential slave, carry the piece through with more effect than might have been anticipated. The whole looks brilliant enough, and, with the nice picturesque groupings of Oriental costumes, may prove more than usually pleasing to an audience never too fastidious, and in this instance not unjustified in a more than usual demonstration of its approval.

**PRINCESS'S.**—Two new farces were produced on Easter Monday: one entitled 'The Stock-Exchange; or, the Green Business;' and the other, 'Samuel in Search of Himself.' The latter is derived from the French, but the former is an original production by Mr. Dance. It is a matrimonial drama, and regards the errors of a young couple who have yet properly to understand one another. The lady expects her young husband to surrender all his previous habits; and he in return seeks out-door pleasures, and indulges in a flirtation, excusing his frequent absence by the necessity of his attending to a mysterious Green Business on the Stock Exchange. A friend takes advantage of the occasion to tempt the lady; when all parties

are, by a series of slight incidents, brought on the stage together, and turn out to be old acquaintances; when forthwith they begin to mystify one another, to conceal faults in which all are more or less guilty. Mr. Dance has sometimes ventured to the very verge of propriety; but on the whole has preserved a drawing-room air, and aimed at a certain polish which disguises the dangerous nature of his theme. The characters were well supported by Miss Heath, Miss Murray, Mr. Walter Lacy, Mr. Meadows, and Mr. Fisher.—The second farce depends on its broad absurdity, and the introduction of a character in which Mr. Harley's peculiarities have "ample room and verge enough." Quaint and extravagant, it was nevertheless decidedly intelligible, and obviously telling. Mr. Paul Pounce, the man of abortive compliments, making love to Mrs. Peckham (Mrs. Winstanley), will not be forgotten by this actor's admirers. As to Samuel himself, whose surname is *Shirkington*, Mr. Fisher is responsible for much salient nonsense, whose "true no-meaning puzzles more than wit." The friend of Mr. *Dear-love*, who is jealous of a former unknown lover of his wife; he sets forth on the discovery, unconscious that he is himself the person, and mistaking the pompous Alderman Pounce for the offender, in consequence of the lady before marriage having erroneously given him the card of Aunt Peckham instead of her own. Out of these improbabilities much sport arises;—and the audience were well pleased with the "mingled yarn" proposed for their acceptance, and did accept it "good and ill" together without wishing to examine it too closely.

**STRAND.**—Miss Swanborough opened this theatre on Monday. It has been repaired, refurnished, and decorated, and altogether looks pretty. A new piece was produced, written by Mr. Stirling Coyne, and entitled 'Nothing Venture, Nothing Win.' The story is not new to the stage; but the dialogue is neatly compiled. It turns upon the circumstance of the Chevalier de Launay being introduced to the Countess Beauvilliers as the great Duke de Vendôme, winning her love and then incurring her hate when the deception is discovered. Condemned to death, he has the choice of leading a forlorn hope, and therein so distinguishes himself that the lady is again charmed with his attentions, procures his ultimate pardon, and marries him. Mr. Murray was announced for the part, but was prevented from appearing by indisposition. It was accordingly read by Mr. Swanborough, to the great dissatisfaction of the audience. Mr. Murray should be careful how he continues in this way to disappoint expectation, and should learn a lesson from the manner in which his conduct was interpreted by the pit on this occasion. An address, written by Mr. Albert Smith, was delivered by Miss Swanborough. A new burlesque then followed, the subject chosen being the opera of 'Fra Diavolo,' and caricatured by Mr. H. J. Byron. The allusions in it were apt and effective. The curtain fell to considerable applause.

**MUSICAL AND DRAMATIC GOSSIP.**—"Once more on the treadmill!" may the London concert-goer well say,—now called on to enter on a new season of old things.—As if to narrow matters still more, the fashion has set in of devoting a concert to a solitary composer. English admiration is a tough thing, and will not easily be worn threadbare;—but is it admiration and not prejudice which seems so completely to seal the ears, and sympathies, and patience of our public against any music that does not belong to some half-dozen elected idols? We may be told, however, that in these remarks we are committing the very sin of which complaint has been made,—the offence of repeating a too-often-played Symphony.—The principal concerts of this week have been, one of English music at *Exeter Hall*,—the first, or Mendelssohn night, of the *Vocal Association* at *St. James's Hall*,—and the seventh concert of Mr. H. Leslie's *Choir at St. Martin's Hall*. At the former the Symphony in A, the "Loreley" finale, the 'Walpurgis Night,' the Violin Concerto played by M. Sinton, and the Pianoforte *Capriccio* by Miss Arabella Goddard, made up the principal portion of the programme.

*Her Majesty's Theatre* is to open for its summer season on Tuesday next. Mr. Lumley's programme is identical in matter with the one put forth for him to which we alluded last week. The florid self-praise of its manner, which outdoes former doings, is not to be passed without a word of notice.

It is now decided that the musical festival at Hereford will take place this autumn.—We understand that Madame Viardot, who intends to be in England early in May, is engaged for the Birmingham Festival.

A new use of music was made yesterday week in the Crystal Palace, which was crowded with a very large company. This was by inducing the many thousand guests to entertain themselves in the central transept,—where, in place of being sung to, they sang the Old Hundredth Psalm and the Evening Hymn to the organ. So attractive was this found that the experiment was repeated with our national airs during this week's holidays. How grand the unisonal sound of many voices can be Haydn knew, who professed himself to be more moved by the charity children in St. Paul's than by any other musical effect he had ever heard. So, too, the psalm-singing in the Dutch churches, where every one sings, has a vigorous, if somewhat coarse, solemnity not to be forgotten. Here, then, is another application of music to the pleasure of the million.—While on the subject of the Sydenham Palace, we may notice the appointment for its new manager of Mr. Robert Bowley, so honourably known as the Treasurer of the Sacred Harmonic Society, of whose energy and administrative power there can be but one opinion.—At the concert this day week, Madame Castellan sang, and M. Rémenyi performed *solo* violin-music.

A tasteless proceeding (not to express any opinion on such delicate matters as ecclesiastical discipline,—or despotism, as may be) is recorded in the week's papers. On the Precentor of Carlisle Cathedral objecting, as any one with right or reverential feelings for Art would do, to the use of a dramatic chorus from Handel's 'Messiah' among the service-music of the week, he has been forthwith suspended by the autocratic and unmusical Dean. By all who care for artistic propriety, and who object to displacements and dislocations, only one opinion can be held in regard to this summary exercise of authority.

Signor Tamberlik's c sharp in *all* as *Otello* seems to have produced a sensation among the Italian Opera-goers in Paris little less striking than was produced by the memorable c natural of Arnold in 'Guillaume Tell,' when M. Duprez was in his prime. By the success of the *tenore di forza* in the French capital, it would appear that such means as Signor Tamberlik possessed when he left Europe have not been destroyed in the Brazils or in Russia. This our *Royal Italian Opera-goers* will be glad to hear.

There is now a report that Herr Wagner's next opera will be on the legend of 'Tristan and Ysolt,' and that Dr. Marschner has finished a new drama in music called 'Hiarne.'—A new opera, 'Diane de Solange,' has been finished by H.R.H. the Duke of Saxe-Coburg, which may, possibly, be tried at the *Grand Opéra* of Paris.—M. Roger is credited by the French journals with the most profitable success at the Vienna Opera which that theatre has known for a past half-century.—Dr. Liszt's *Mass*, written for the opening of the Cathedral of Gran in Hungary, was performed on the 22nd and 23rd of March in the *Redouten-Saal* of the Austrian capital.

Things go on oddly in Italy. Signor Verdi, who seems to have as much fancy for "hot water" and law as the Welsh dowager of other days, is now in high quarrel with the authorities of the *Teatro San Carlo* at Naples. His Carnival Opera there was not the long-talked-of 'Lear' (which we hope never to hear as really perpetrated), but a re-setting of M. Scribe's book of 'Gustave Troia.' One would have fancied that Signor Verdi might have respected his betters,—remembering that the Swedish court-tragedy had already been well set by Mr. Auber—did one not recollect the more flagrant case of Italian "outrecuidance" already existing in Signor Ricci's 'Domino Nero.' For one, however, so free as he is, Signor Verdi cannot be called

"easy." The Naples Censor was up in arms against such a shocking book, it seems. The conscientious composer would not submit to the censure, and withdrew it; and now lies under the chances of a trial (in the Neapolitan courts) for breach of contract, with damages laid at forty thousand ducats.—Signor Braga's opera, 'Il Ritratto,' is said to have had a good success at Naples.

A speculator in Paris is described as desirous of turning to account that remarkable monument, the tower of St. Jacques de la Boucherie, which, in its renovated and isolated state, surrounded by its green parterre (*parterres* in Paris keep green all the summer through), breaks so happily the monotonously long line of the prolonged Rue de Rivoli. The fancy is to install in the tower a chime of bells, on the largest scale and on improved principles. Literary hermits will avoid the neighbourhood, if this be carried out.—While talking of Parisian alterations, we may mention that, among other public buildings to be sacrificed by some of the new *boulevards* which are to be ploughed through the capital, the *Théâtre Lyrique* is doomed,—no doubt to be built up somewhere else,—but we hope in its present form, which offers more convenience for sight and hearing than that of most theatres in being.—Rumour states that the new *Grand Opéra* house, on the site of the Hôtel Osmond, is to be built after the pattern of the great theatre at Moscow.

This is from the Correspondent whose note appeared last week.—

"Since I wrote about 'Bayly's Melodies,' I have remembered another tune in the same collection which some day or other may be 'brought up' against another opera-composer, as the 'Sicilian Air' has been 'brought up' against Sir Henry Bishop. Who that knows the notorious 'Marble Hall's' song in 'The Bohemian Girl'—and that recollects a certain Spanish melody, 'Isabel'—

Wake, dearest, wake; and again united

We'll rove by yonder sea—

can doubt that the earlier tune is mother to the later one,—though Mr. Balfe himself may not have meant to appropriate it? Such a fancy is helped by the fact that one of the earliest appearances of Mr. Balfe as a composer was in one of Mr. Bayly's earlier collections of lyrics, the 'Songs to Rosa,'—among which the tune to 'The Lover's Mistake' was by him. This smallest of musical talk is merely sent you as corroborating the mistrust of preceptory decision in the parentage of melodies so often expressed in the *Athenæum*.

—We must reserve till another day consideration of the many letters which we have received,—and hereby beg to acknowledge,—on the Hundredth Psalm.

#### MISCELLANEA

*Static Induction.*—I see by your issue, received by the last post, that I am not the only electrician who, in the true interests of science, has called upon Prof. Faraday to explain the report of his discourse of the 12th Feb. on 'Static Induction.' I have read, with the respectful consideration due to every statement which proceeds from his pen, what he has thought it necessary to add, to the effect, that coated insulating surfaces intended to be polarized need to be in positions "perpendicular to the lines of inductive force," and "where the lines of force are sensibly equal." But I have looked in vain for any indication of a necessity for such perpendicularity or equality, which his theory neither supplies now, nor has done, I believe, on any former occasion. In the absence of such a necessity I cannot but recollect, that though one might well conceive a polarization to vary in degree with the inequalities of its producing force, we are forbidden by the principles of physics to allow that any inequality of a force can change its very nature; to which must be added, that Prof. Faraday himself regards insulators—which according to him need for their polarization the conditions above specified—as differing only in degree, and not at all in nature, from conductors whose polarization is not alleged to require them. By my communication to the *Athenæum* of the 27th of February, I proved that in the absence of the perpendicularity and equality, now demanded without the shadow of a reason as a purely gratuitous concession, the polarity of the Professor's theory remained entirely without proof. I will now go further, and having first conceded for the moment all he desires, proceed to show that when both perpendicularity and equality are made conditions

of his experiment, the result of it still contradicts his theory. For this purpose let the two inductive surfaces be his own gilded-sulphur planes of nine inches diameter, placed exactly parallel to each other, and nine inches apart; then, in the Professor's own language, "if when the state of matters is perfect, and no convection interferes, the gilt surface be put into its place, left there for a short time, and brought away again, it will be found without any change either of the gold-leaf coating or the sulphur." . . . "If it be put into place, and the farther gold-leaf (that which, according to the theory, ought to be participating in the negative polarization) be uninsulated for a moment, that coating, when the plate is brought away, will be found"—positive. For this last word, which I have put in italics, Prof. Faraday has written, "negative," adding that "these are all well-known results;" whereas, for that to be true, the experimentalist must unconsciously have fallen into mechanical arrangements, by which the more distant of the two coatings has been brought under the induction, not of the original inductive as the case required, but of its nearer fellow, first positively charged by momentary uninsulation while sustaining the original negative induction. This inference would explain the appearance of the word "negative" in place of its antithesis; for the fact, that one word stands where the other should be, may easily be proved by any one who will make the two simple experiments of uninsulating, in succession, the gilt surfaces of the Professor's sulphur plate, while under the influence of his negative inductive plate; whichever of the two surfaces be the first to be selected, that surface will acquire electricity by its temporary uninsulation, and, on its removal from the inductive, exhibit a positive charge in consequence—precaution being always taken to secure the other surface in perfect insulation, and free from charge by convection or otherwise. I hope what I have now said will be sufficient to convince the readers of the *Athenæum* that my former results are not attributable to disregard of insulation or convection, or to an absence of any other precaution, as some of them may have been led on Saturday to infer—sources of error, of which I feel myself to be in less than ordinary peril, being under the guidance of original theoretical views which have never yet either deserted or deceived me. One's confidence in such views must needs grow with their acquaintance; and they are on the point of publicly proving Prof. Faraday's theory to have no place in nature; but for the present it suffices that they enable me to show that it is without the particular foundation assigned to it, and thus to prevent its lying with undue weight as an impediment to progress. RICHARD LAMING.

Hayward's Heath, April 6.

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